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AMERICA VINDICATED

FROM EUROPEAN

Theologico-Political and Infidel Aspersions.

BY

THOMAS J. VAIDEN, M. D.

ST. PAUL, M. T.

IN THE 79TH YEAR OF

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PREFACE.

ALL enlightened and principled Americans will use their Constitutional Liberty as the glorious capital of free mind. They can never disgrace themselves with the opprobrious vices and exponents of foggy kings, when they as freemen can give the best examples of honest Republicans.

They must ever see that the Monotheist question is paramount to and absorbs all others of the universe. And in this none are more prominent than Mentality, Honesty, Integrity, Consistency, and Justice in all its departments, as they constitute the most that the world needs so abundantly all the time as fidelity to its most responsible trust.

Partisans of conventional faith may affect charity and all its pretensions; but if they have not the intellectual light of honesty, integrity, consistency, and justice of mind that exalt to mentality, then they are worst of infidels to God's noblest creation, and themselves especially. They may affect individual or isolated acts for man, but their whole life sunlight will be consumed in the merest patchwork for general interest and good.

Mind that permits itself to be the sport of faith that is

false to reason and conscience, is below the dignity of human nature. The mentality, honesty, integrity, consistency, and justice of mind are that much religion, and the noblest part of it to man, who thus realizes the personification to Deity through absolute demonstration.

Mind can never ignore the Monotheist document, whose antecedents take precedence of all others, and supersede them, atheist and polytheist, as *ex post factos*.

This premises the primary function of honor to mind that is responsible as free mind of free men, above all professions and types of professions, as all priests and types thereof, their aiders and abettors, whether imperial or papal.

Do mankind expect individuals to act honestly and honorably? Then they must show the proper pure examples. What is the position of all conventional faith? False, without doubt.

Infidelity, then, whether Atheist or Polytheist, proclaims false pretenses, and is amenable therefor. All wise navigators correct the errors of their reckoning; all wise statesmen rectify the errors of legislation. Will, then, the bigot of infidel faith, because he enjoys the immunities of conspirators in power, affect to be above the necessity of amendment, when he is the most criminal of all types? As fidelity is consecrated to its moral and intellectual responsibility, the penalty and expulsion of infidelity for its misdemeanors and crimes must be duly regarded, to repel all immorality, turpitude, and depravity.

If Atheism be with Polytheism the most dangerous themes that dictate to mankind, what credit is not due to

that faculty that triumphs in their defiance? If Infidelity circumvent the immature state of mind by its social diplomacy, freemen of free mind can duly appreciate Monotheist institutions that enable them to manage its swindling operations; and as all faith organizations are absolutely of that type, why should men of mature mind acquiesce in the acts of its emissaries any longer, in the land of Constitutional Liberty?

THE AMERICAN CODE
OF
MENTALITY,
OR
INFIDELITY,
IS ONLY EXTINGUISHABLE BY
MONOTHEIST NORMAL PRINCIPLES.

This exposition embraces in its review, COMPTE, in his "POSITIVE PHILOSOPHY," and the BARON D'HOLBACH, in his "GOOD SENSE AND SYSTEM OF NATURE."

AMERICA VINDICATED.

American Nationality.—Nothing can develope American Nationality in such bold and characteristic Freedom, as its proper appreciation of its Monotheist Government, the model to the world, and the greatest lesson to collusive despots, who perpetrate the highest treason against the people, by the deepest stratagems for the spoils.

Monotheist institutions were created for the human family, and American nationality will be conspicuous for the magnanimity of gratitude in perfecting the fullest exemplification of monotheist principles.

A perpetual oligarchy has conspired against the people, with the avowed determination to ignore their monotheist institutions, the only ones ever devised by God for man, who is by nature and principles a monotheist.

The great victory of the people has to be consummated, that their complete triumph may be realized.

The day of truth-light is advancing, when liberty-loving people will not permit mankind to have ecclesiastical and military conventionalisms to be dictated to them, when they rightfully and absolutely assert all the purity and magnificence of God's own chart and chartered statutes.

Sacrilegious violations of people's rights will be suppressed when their triumph is verified by mentality.

American nationality will be sublimely elevated when it

rigorously discards all the latent ideas of the faith-organization metaphysics, and invests itself in all the originality that free mind alone can impart to freemen.

American Nationality will be transcendently sublime.—The development of monotheist institutions in America must put her nationality above all preceding nations and races.

With her sublime antecedents and progressive multiplicity of advantages, nothing can arrest its highest sublimity.

It never can be the apologist of Judaism, Mosaic or affiliation, as it towers over all such conventional metaphysics, representing a race as superior to their authors.

A lofty and manly sincerity must distinguish free minds of free men, as Monotheists, who appreciate religion as covering the whole ground, excluding all sectarianism as a nonentity, though a faith organization, the political machinery that designing conspirators use for spoils.

No faith organizations ever had or can have religion for their devices of diplomacy, as that was inalienable as God's monotheist institution.

American nationality is, then, illustrious by an independent thought, word and action, that knows no intermediate between mind and its Creator, no revelation but the official annunciation of his autograph chart, no authority than that of mentality, no benefit but the true offspring from this monotheist capital.

Its dignity knows no superior, as the basis can only originate equals.

Wisdom is the result of its illustrious light, and an untiring and indomitable energy characterizes its duration.

Nations that do not feel prepared to follow, are inadequate to appreciate it.

The Monotheist Solution of the Universe Problem.—Nothing less than the Monotheist solution of the Universe Problem can be duly respected by mind developed in the maturity of mentality. Any other is the conventional weakness of caste, prejudicial to the very best interests of society. The Creator of Man has put a magnanimous confidence in him, that he cannot betray without a degraded condition of mind.

Man is only required to be just, for God's liberality in the solution of the Universal Problem.

Whatever is right about it—what is right, is the paramount question with all wise minds that seek the complete triumph of mentality. Does man, professional man, offer anything to man without money and price?

What is the object, the design?

What claims have any that have their Bible exponents? Are they able to prove them?

No; but they must be taken on trust.

Are the holders fools, or tools of fools? What is their worthless paper, though bound in a book and called a Bible, though endorsed by a caste of kings, priests and partisans of spoils, worth to free mind of free men? Nothing. But it is much worse, as it ever plays false; for its reception makes the receiver as bad as the thief. Man has not only to keep out of all bad company or association, but keep clear of their exponents and property. Touch nothing that is theirs.

Man's Conventionalism can avail nothing.—Upon whose authority can man assert his conventional faith or exponent to be the model of conscience and rule of action? Only upon the assumption of power claimed by Absolutists, imperial spoilsmen of the people. How dare any man to assume a book is a Bible, when he is convicted of absolute

falsehood in all such? Freemen can only look upon all men and books for what they are worth, no more or less.

What has a freeman to depend on?

Upon the honorable demonstration of facts always. But chattel Mind is compelled to place superstitious faith in the false statement of preachers and priests, who are not responsible one iota, but are spoilsmen by all such operations. A free mind must consider its paramount duty to investigate, and return a verdict according to the whole evidence and truth demonstrated.

A freeman cannot believe a professional man because in a desk called a pulpit, nor his book called a Bible and endorsed by spoilsmen. He will not put himself in any prejudicial position to compromise his rights, when with them pure and undefiled by conventional faith he can defy all creation. He has but one way of doing business, and that always the best right.

No paper can be justly accredited, whether bank or bible, unless endorsed by responsible authority. Any man that assumes that responsibility is the most ignoble swindler, whether imperial or papal, or any ecclesiastic.

All ecclesiastical law therefrom is null and void in the premises.

The perfect knowledge of human and book nature.—Mankind, especially Americans, should seek a perfect knowledge of human and book nature. Then the people would have adequate protection for themselves, before they compromised their relations of independence and safety.

What is mind worth, if imbecile or immature? Can human nature be safely trusted by it in that state? Under what circumstances? Can it be safely under any, when advantage is all one way, and all the gain on the side of power that monopolizes all practicable and never yields

any? When the world becomes principle abiding, then the people can begin to breathe with safety.

What is it that the world needs for absolute and adequate protection? The right use of mind. Americans have reached a high solution in this momentous problem, but all is yet partial, and much remains for mankind to accomplish. The people have been terribly and awfully schooled to the very dregs of adversity, for want of correct knowledge of human and book nature. As they have the type of absolutism ever to deal with, even among themselves, they have to mature the wisest provision of self-government. What code of practice suffices?

If they cannot put confidence in such a type, all their documents and exponents will be entirely worthless and nugatory.

Of what value are all their Bible exponents?

Who can be responsible for the truth of conventional faith documents? Priests, preachers, imperial and papal, and creatures that play into their hands? In what can their responsibility consist? In their foggy systems?

Who is so simple as to take the counterfeits of irresponsible usurpers?

Are not all the plenipotent elements of Revelation altogether in the perpetual archives of the Monotheist original? Then where is any responsibility of truth, principle or religion otherwise? Then mankind must duly respect conservative monotheist principles, to appreciate human and book nature most wisely and justly.

If they are at a loss to appreciate principles, let them take honesty, integrity, and justice, if no more, as these will protect society, that requires all right and satisfactory.

What constitutes law unto conscience but principles that are normal?

But the educated bigot revolves in his mind much about

the code of Judaism. Can he put extraordinary confidence in the Jews? In commercial transactions—one of the best tests of honorable honesty—the Jews are not singularly trustworthy. If mind cannot trust them in this part of religion beyond what is usual to man, then it cannot in any of their exponents as their bible, or code of Judaism.

If man do otherwise, he foolishly gives away his mind as a chattel, and its rights. For what? Judaism, or exponents?

What will all that profit or avail? As much as shimplasters of a bankrupt swindling bank. But the good ministers tender them. Can they be pure that have guilt on mind, and hands reeking with impurity?

The groundwork of Temptation must be annulled.—Who is most trustworthy? the principled, or those who forsake normal principles?

Why should the clergy forsake their highest position as men, and belittle themselves from men by faith organizations from Monotheist institutions? What a fall was there! There was the fall of the type—not of man.

Deity fixed all creation right for ever—else there is no Deity. All that man has to do, is to have no undertaking without having all right and to his best ability. No legislation, no exponent bible, or any, should be man's subject, that would produce temptation to one set of men to become an autocratical caste, to do with the balance as they please.

Whatever falsifies the normal records of the Monotheist God, as all vedas, Mosaic bibles, and affiliation testaments, korans, and all the type to the Mormon adulterous plagiary do, then mankind have to know human and book nature, and resist their base and ignoble temptations, whether disguised or propelled by brute and bloody force.

Whenever money is at stake, should not the best safeguards be instituted?

But if mind be the stake, the highest organ of power, of course much more must be the very best safeguards.

Who will be the safest counsellors to advise the people? Those that fatten on their spoils of office, the usurpers and retainers—creatures? What will be the proper code for their especial benefit? The exponents of usurpers? What will give a conscientious conviction of what is right? the authors of Conventionalism, or their bible?

Normal Public Sentiment.—The mighty compulsory faculty of normal public sentiment can come to the conservative rescue, and give the right direction to society.

But the impracticable difficulty is, certainly, in regard to the authority that is duly authenticated. Why does the human family, in this brilliant age, ask of any man a copy, when it has the pure original of the monotheist Creator?

Instead of dependence on designing professions, why does not man assert his own manly self-reliance, as far as duty requires, and comprehend the solution of his mighty problem? The Monotheist only can do this, for mankind can give themselves the only true and reliable exposition and construction of monotheist revelations.

No ecclesiastical functionary, no type of Polytheism, Mosaic, or any, have had the moral or intellectual faculty to act for free mind, when they only were agents for serfs and chattel mind.

It is not according to the way of Moses, who was totally incompetent as a normal leader of society, pagan Jewish priestocrat, as he was, nor any conventional way, as all faith peculiar is, whether imperial or papal, but the right way that normal principles decide.

Adequate protection of all God's creation is the func-

tion of monotheist institutions. No one can monopolize or peculiarize them in any department, as Deity created them all right forever, and sacred to mind, that must secure its universal triumph through mentality.

Authentic Introduction to Monotheist Revelations.—Almighty light has dawned on mankind, who can profit by its reflection in the progressive solution of the greatest question submitted to mentality's analysis, by normal principles.

The only absolute demonstration of God is total—that of the universe; and that totality is a universal monotheist institution, that requires adoption, and defies—triumphs over refutation. There is no medium, as the position is that of absolute truth or falsehood, monotheist fidelity or atheist and polytheist infidelity. The Monotheist now knows the false position of the last adverse to the absolute recognition of the Creator. His universal conservation and revelation premises him no less the model of unity for moral than physical order. This first element of religion conclusively closes the door to all innovations of conventional faith and bible exponents, all organs, *ex post facto* saviours, incarnations, the god of Judaism, and all the type of fraud on fraud. This annihilation of faith organization assails Absolutism in its tenderest and most vulnerable point, as it strips it of its most potent means of mind deception and plunder.

There would be an eternal disputation and controversy about matter and morals, if the decision were left to conventionalism, atheist, and polytheist, the last of which varies with fashion and interest.

But Deity left it with his organic monotheist institutions, that present a perfection that rule out all conventional impurity and imperfection.

But does not faith take cognizance of revelations? What

revelations are there that reason has not already recognized? O! but say the wily absolutists, we mean that our faith, that of our code, should ignore reason that ignores faith revelations.

Then that position about faith is not only false, but felonious, and can only be perpetrated by malefactors endorsed by brute force.

When this conventional or factitious factious faith is sought, normal principles are to be sacrificed. How far can man trust an interested profession that forsakes principles, the only basis for confidence and good faith between mankind, and asks mind, thus imposed on, to do it for professional faith dogmas? Is that profession trustworthy for integrity, sincerity of mind? Is not all such of most suspicious, corrupt antecedents, and most miserable results?

When was mind ever in action, that reason could be ignored? The pretended exception about faith proves the falsehood of the demagogues.

If ever the universe, that necessarily includes all revelations, without any exception, as absolute demonstration proves, could be recognized by mind without reason, then the doctrine of faith would apply. Then the universe is for the recognition of reason forever, that cannot be negated by any means; hence the doctrine of faith is a false position, that convicts all its advocates of depraved ignorance of the intrinsic organic qualities and functions of mind. Reason is the conservative in the watch-tower of liberty. Do the demagogues of Absolutism, priest, preacher or courtier, ask an ignominious betrayal of this? Why, and for whom? The better security of universal despotism, and the crushing out the very vitality of popular constitutional liberty?

If faith ignore reason, that false position reacts retributively to ignore the soul's immortality, that can only be

won through mentality, that relies on the sacred unity of reason, conscience, and good faith, that are united indissolubly; and, above all, *the deity of mentality-faculty*, only duly appreciated by such monotheist antecedents. But, say the advocates, Reason cannot take cognizance of faith, as it is a manifestation supernatural to the universe! Then that premises the most palpable solecism, a self-contradiction, an assumption that much untenable as a mystery not cognizable at all by mind, that can have no recognition in the premises as mind, that can dictatorially decide, that ignores its own functions, qualities, integrity, honor and mentality. Faith of that character has to be dismissed at once by mind, as supernatural to all its faculties, if reason be denied access thereto. This is an absolutely certain position.

How comes faith hypocritically to avail itself of reason's best though misguided efforts, for success in its cause, not only in the execution, but in the special sophist pleading? Faith, then, is absolutely the creature of Absolutism, that has recklessly sacrificed the holiest faculties of mind, reason, conscience, to its lowest idolatry, its most damnable crimes. This is the most vicious feature of all idolatry. Faith can only be recognized by mind in one of two ways: wisely or foolishly. If the first, reason of free mind acts, and the result is good faith; if the last, reason is betrayed to absolutism of some kind, and mind is not that of conscience, but the creature of absolutism, whose only resulting interest is bad sophist faith. Then it is idle and absurd ever to expect available capital from faith abstractedly from mind, that cannot act on faith as mind; consequently it is irreligion. What does it all avail to talk of the cardinal points of faith or belief, till we have proper evidence of facts? Whether gospel or record, have we the absolute evidence of its purity? What of anything incontestibly proved by

the Scriptures, when they require of themselves incontestible proof? They require recognition of mentality ere their doctrines are fully recognized, or their articles or dogmas of faith can be established. The audition of mind has to recognize them only through the nature and rules of normal evidence. All their formal articles of faith are nugatory and negatived, till normal evidence declares the proof of the Scriptures. But all this is done by implicit obedience, or faith. To whom can free mind yield such?

Who should yield implicit passive obedience? Free mind? Americans hold, and therefore can exchange, no chattel mind. How then can they take chattel faith of kings, organs, or exponents for monotheist institutions? Can wise men mistake brass for gold? But mankind are only besought to yield faith to preachers, the holy gospel men of God. Then fatal poison is a holy gift, if it be gilded by a fine material disguise.

What are all ecclesiastical organs to free men? Can they be less on their guard in respect to preachers or priests, or all other professional diplomatists? But these people have so holy a calling. Indeed! Have they no prelates of power or salary? Is that nothing? What is the reason? The preachers are so harmless. What less than supremacy of free mind has made them so, from a powerful hierarchy of their own usurpation?

They organized the pagan and dramatic fatal doctrines that destroyed the worth of independent mind in Asia and Europe, and attempted it in America.

Truly, their gospel doctrines are not for popular good and action. They excite, instead of silencing every doubt and removing all dissatisfaction.

The American school has already rightly and nobly commenced the solution of this mighty vital problem, and its immortal glory will triumph in its completion.

The test of Authenticity and Supreme Authority is best illustrated by faithful Monotheist demonstration.—This is the age of demonstrative light, not of chattel mind in abeyance to the faith, that is, the orders of absolutists, kings, priests, and satellites. What can give a general passport to mind's implicit confidence?

The Creator, monotheist God, and his institutions, radiate and secure the only implicit confidence, while all others are expressly conventional, made to order to speculate on mind's credulity, at the expense of its honor and advantage, of all which it is the noblest act of religion to disabuse it. But bigots will affect to know—why argue any such question as that of religion or faith, as all will be an endless controversy?

This position proves a want of sincerity, or of comprehension of the question, as that alone demonstrates that normal principles determine all matters submitted to mentality.

Why, then, are there triple views, Monotheist, Atheist, and Polytheist, on this subject, when only one can be right? The object of this work, as already premised, is to demonstrate the triumph of Monotheist comprehension, which settles the whole controversy forever, and estops all pretenses, even, therefor.

In vain do advocates exert themselves to authenticate their conventional notions, as of their bible of faith, their necessity of nature.

They may assume that the Mosaic code is isolated, by its antiquity, above all such type-faith exponents. They will find all that erroneous, as the bibles of China and Egypt claim, without doubt, a much higher antiquity.

The special pleaders of all faiths may assert that there are no books beyond their bibles. That proves nothing to the specialty of their assumptions, for after all their high-

est and loudest claims, the thousand different bibles are only the exponents of their conventional faith, as that of Judaism or those of its affiliations.

But what is all their conventional faith worth to mentality, the normal faculty of mind, that knows only religion, and can have, by monotheist premises, no confidence at all therein, as all such faiths and exponents are the veriest fabrications for merchandise, speculation, and diplomacy?

The very type of bibles, as the Mosaic, have left unrevealed the very revelations, those of religion, that mentality has absolutely needed, and given those, so called, that have had the most pernicious effect on the human family, as a piece of ridiculous mockery, the veriest patchwork burlesque of the universe, the first principle of which all bible types are incompetent to express. Of course, all conventional bibles are any other than Monotheist revelations; hence they are indisputably dangerous faith-dogma exponents, only intended to subserve the political diplomacy of absolutists and partisans.

Who has ever considered the dangers of conventional faith, that is by infallible construction any and everything that subserves the aggressions of Absolutism, whether of monarchical or democratic despotism and anarchy, and that lays a foundation, a perpetual basis, for fatal controversy and antagonism to constitutional liberty, a heresy to normality? What, settle all difficulties of bibles and Atheist conventionalism by normal principles? Why, then, do not the good and virtuous array themselves exclusively under their banners, and act out consistently the whole duty of Monotheists?

The mind that adheres to conventionalism of faith or government, when a rightful change for the better is practicable, is an enemy to the human race, to its highest and noblest duty and happiness.

The man who claims absolutism of any kind in this age, is a sophist or the worst tool, as that allows for no progressive developments of the human mind, to extricate itself from the wants and errors of its infantile, its pagan, metaphysical state.

Mind, then, must be ever made independent of all faith organizations and exponents.

If pure republicanism, secured by our constitution, is independence of kingly government, and to be so it separates from faith organizations, with what consistency can its enlightened and patriotic citizens adhere to their exponents, their bibles?

No conventional faith of atheist or polytheist dogma is accredited by normal principles. All argument against the supreme authority of the last is an idle wordy controversy; hence mentality has the only argument for sense and light to be decided by normal principles, not the corrupt base of sophistry.

It is essentially beneficial to the greatest good of the world, to enable it to estop all conventionalism and exponents as overreaching the benefits of normality. All good citizens must see it in this light, and ever argue for its diffusion.

Yet, nevertheless, preachers and priests dissent thereto. Let them be most certainly heard, if they can establish correct premises of audition; if not, they should be forever after silent.

If they claim by reason of their books, they are only the exponents thereof, the representatives of paper nonentities, nullities—none other than counterfeits. The preachers of a gospel have no more in the premises than their credentials, that are utterly excluded by monotheist premises and antecedents. If they claim anything in professional faculty,

they trade on the capital of monotheist institutions, that is not intrinsically theirs.

If as men they claim to be heard, they can only appear as Monotheists, and that entirely excludes their pretensions.

As men, they can claim nothing for themselves as preachers of any conventional faith, however great and good they may have been thought for years by their circle. It will turn out on due analysis that they had not been thoroughly known, as the monotheist public can with no justice have any confidence in them.

Neither polytheists in their desperation, nor atheists in their extreme necessities, need say aught of monotheist fidelity, as it is triumphantly vindicated in the single and sublime fact that the universe is the consummation of organizations that necessarily had a beginning, and must have their causator, whose conservation and revelation are universally demonstrated.

It becomes the advocates of Atheism and Polytheism to discard their isms, inter their infidel bantlings, and hereafter do justice to their monotheist birth-life and mind-right, become practical Monotheists, with grace, the most becoming humanity and mentality.

Of what utility is Mind, unless it be free Mind?—Free mind alone advances to the dignity and merit of mentality, that is competent to render a verdict according to the evidence of facts, not according to conventional faith, that is universally discredited. Constitutional liberty defenders have to reject all patent faith swindles, exponents, and incarnations, though kings, priests, and spoilsmen stand faith-fathers, and endorse them by their perjury.

They can never dishonor themselves or their conscience by these dishonored paper exponents, under any name,

bibles or other, especially when they see the inevitable effects of hypocrisy and deception, above all, of retributive justice in the resulting evils of bloodshed to incarnations, and nations disgraced as the Jews and Gipsies. Of what utility is free mind, but to know all the evils that assail it, especially all the counterfeits from paper bibles and patent exponents, unprincipled ministers. They will meet the crisis at the right point, and not believe Moses the priest could be a statesman, especially when he ruined his nation by selfish diplomacy.

They will not leave the monotheist religion of God for the faith of political intrigue.

Having all adequate provision in monotheist institutions, they can never be swindled out of reason and its conservative faculty, for pretenses of faith that gives all advantages to its biting organs, imperial, papal, or ecclesiastical.

Monotheists know and demonstrate the false position of the atheist and polytheist infidelity. Their prediction, predicated on the science of facts, is supreme to all polytheist pretenses of prophesy.

This union contains many latter-day saints and Millerite prophets, all as good as the first-day saints and prophets, only that mind is not the chattel now as then. The card of pagan conventional faith wont take in all sensible and respectable circles of society, as conventional humbugs are at a discount therein. Mentality, as necessarily and purely monotheist, can know no intermediates between itself and the God of mentality-faculty, but his monotheist antecedent perpetual institutions, and must hold itself responsible for its wisest administration of mind.

But how came the ancients not to know God? Is not that a direct proof of Mosaic revelations? Absolutely not; for Moses, who did not know God, who is purely and altogether monotheist as God, and certainly not a Mosaic

character or revelation, was the exponent of Judaism and servile laws subservient to individual, national, and international wrong, and certainly not of monotheist institutions, whose absolute revelations ignore him and all his ignominious type forever, to their complete end. But the bigots refuse to amend, and affect that the world shall not take away their bible. Poor deluded fanatics! they have no bible; for they, aliens and heathens, have abstracted the bible of Judaism, as expressly proclaimed, xiv., 21 of Mosaic revised statutes, or Deuteronomy: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger who is in thy gates, that he may eat it: or thou mayst sell it unto an alien: for thou art a holy people unto the Lord thy God."

How dare any man than a Jew use the bible of Judaism, seeing that the Jews treated him with scorn and contempt, giving him, if their guest, what they would not eat, or selling it to him if not of their house and nation. What honorable high-minded American can wish such exponents?

But the enthusiast says, Give me a better bible first.

A man has stultified his mind that cannot or will not see that God has given that only, that universal one.

But theirs is the New Testament—the second story built on the first. What does that signify to an honest mind of sense? What does such need of a being that consented to his own murder, a suicide, that brought on himself the resentment of a fanatical nation? Is he better than Socrates? Of what virtue and potency was an incarnation? His most fatal blow has been struck to himself and his partisans by his own stupid folly: like the foolish witness, he said too much and killed his own testimony, worse than the world's opposition, which had been nothing had his mission been genuine when he assumed to say (Mark xvi., 18), "And these signs shall follow them that believe: In my name they

shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

But his followers have not adequate faith! What a compliment to them, thus branded as hypocrites. Could he control the elements? If none perform these results, the whole is a farce, a humbug, and this Christ is false, as the Jews, who only could know, have justly decided.

It is absolutely certain that mind is in a progressive state to mentality, verified by improvements in every department of life essential to the beneficiary. Mentality of this day can only recognize the unity of Deity, by the unity of universal consummation, the totality of universal causes and effects.

The moderns are modest enough to have the universe teach their reason the demonstration of facts, unlike the ancients, who ignorantly took all for granted, as vassals from masters, who absurdly dictated their innate-idea conventional nonentities.

What, then, is it that man wants—needs?

Nothing at all that priests can sell or give. Other materials are essential than ecclesiastical merchandise or chattels; other than ecclesiastics ever thought of or can control.

Man needs only the pure gifts of his monotheist God.

The noblest introduction to Mentality is the glorious union of Reason, Conscience, and Faith.—The brightest era of all is about to dawn on mankind, but the development of the monotheist age reflects on mind of the world, that is not adequately posted up to its requisitions or munificence.

The benefactors of the human race must premise all the essential elements that give vitality to adequate results.

The characteristic of American nationality evinces most

of mental integrity, by having all transactions in the universe on the basis of fair and honorable business, all religion and government above all contingencies, all men and professions as the only vital conservative.

Mentality discloses the avoidance of all conventional faiths, that invariably produce as most ignominious results, black mail on credulous people, who in all ages of the world ever pay, invariably, sooner or later, the ignoble penalty for credulity.

Conventional faith loses its spell in the consciences of mankind, as the last become normally enlightened by mentality progressing in the light of mind, that it rescues from the extortion and oppression of the spoils party.

When competent to repel all black mail, then mind can comprehend its constitutional liberty. It is perfectly idle and nugatory to affect the last, until mind unqualifiedly radiates supreme from centre to circumference, and holds all in abeyance by the potent elements of mentality.

Is there to be any concession of vested rights to man or his exponent faculty?

Then most wisely must mind guard every avenue by all rightful responsibility.

When reason, conscience, and faith are blended in one harmonious unity, that secures the most faithful assent and approval of all, then mind's independency reflects its sublimest lustre, and rules out anarchy and despotism of absolutists; then all free minds can secure the application as monotheist.

But for this loftiest position, vain would be the hope to insure exemption from extortion and sophistry of the most revolting diplomatic duplicity.

The noble man of free mind, the only one that is noble, has to rely on its normal behests for vital security. He has to consult his model God through his monotheist chart

and ideas, that ignore all others as infidelity, and confirm what is the only reliable position about religion.

Assured by unerring demonstration of his duty, his fidelity will be perpetuated as most sacred to monotheist institutions, that are absolutely confirmed to the exclusion of all else as nonentities.

What is all infidelity but usurped authority? What does any country gain by it?

Even in this Union, that can embrace the continent and appurtenant islands, all must be regulated by the most justice, and mutual respect for individuals—state and national denizen rights secured as the greatest good to all.

Whoever organizes his conventional faith, detracts that much from religion and government and the rights of free mind. What, then, can be the will of Mentality, but the wisest normal position on monotheist principles? Can that be trammelled by faith, all organizations of which are inadequate to exhibit the great and magnificent feature of Deity, or the genuine revelations of his autograph? There is no good and sufficient reason.

Analysis presents the clearest demonstration that Atheism and Polytheism, that are necessarily only one type rebellious to normal principles, are demolished as nonentities, and therefore the world can be no longer disturbed by infidelity of them whenever mind can reach the matured faculty of mentality, its monotheist custodian and conscientious monitor, that has ever to counteract, on the watch-tower of its constitutional liberty, all the dynasty of infidelity to God and man, acting on the presumption to make its conventional faith, religion, and all, available out of mankind by avarice and ambition.

All enlightened Americans must require, as the noblest conservative, that all associations and organizations of the world should be under the control of normal principles,

whether of government or faith, and should be ever held immediately responsible to mentality.

Constitutional liberty will never license man only to make fanatical capital out of monotheist institutions, an organized band to carry out faith and its world-disturbing policy, never practicable otherwise than by the collusion of governmental power. The creation is the constitution of Deity, that most clearly cannot permit any *ex post facto* restrictions or compromises of nonentities. Mankind absolutely need not only the absolute protection from all arbitrary codes of faith monarchies, but an adequate progress.

What a mighty progress has been within less than a century, from the chattel age of mind to the brilliancy of constitutional representation of denizens in this glorious Union!

The American people will not compromise by vain experiments more than what is practicable, and in the best practicable way for practicable national good.

The world cannot be altogether reformed at once. Civilization is progressive as mind is expansive. A constitution transcendently magnificent, as near perfection as state sovereignties and circumstances permitted, is before the world for the wisest exercise of religion and government. Is the world worthy of it?

The United States present a constitutional representative government of denizens, the highest standard for freemen to aspire to.

Does any such need a higher conservative code, for apology of using that of black-mail faith? We cannot be justified in sight of reason, conscience, and good faith of mind.

The intelligent freeman has the constitutional mantle of civilization that governs the dark ages, the murders and assassinations, the massacres and wars of the Bible and its faith.

What arrested the butchery of men, women, and children of past ages, for bible nonentities, as witchcraft, but the monotheist light of truth? What enlightened denizens of the world can ever neglect this effulgent light, more and more diffused in favor of the people? None but the miserable bigot can resist it.

Whence does Mind receive its Ideas?—This absolutely settles the whole question of all revelations and dispensations forever.

Mind receives all its ideas from the universal fund of revelations, and ever has done so since its creation, directly and altogether from the universe, that is the sole organ of Deity. On this depend all law, all principles normal. As mind has this whole fund only directly from the universe, the chart and charter of Deity, through which God's universal language, that of ideas, is spoken, it protests against all others, while it invites discussion universally. Moses and affiliations, and all the types of priests, whether of ancient or modern mythology, all atheistic necessity and nature are denounced as pagan libellers of the monotheist God and all his institutions, to the beneficiary human family.

The highest duty of mind, then, is to investigate and decide rightly, on positive absolute demonstration, for the God of the universe. Mind is then necessarily monotheist, and mentality has to teach it its monotheist duty. It can adopt no other to suit monarchical, papal, or imperial priests, or confide in the assertions of mosaic libellers. Then mind asserts its glorious independence of free mind, and is to religion what a freeman is to his government—both right.

The true knowledge of human nature is to read the universe, the only direct fund of thoughts, words, and

deeds—God's ideas—the vital panorama. The purpose is distinctly monotheist, and that decides the highest purpose of mentality. This sublime position enables mentality to rule the powerful combinations of collusive monarchs, priests and partisans, papal and imperial regimes, colleagued against the people to silence and outrage mind in its monotheist vested rights—above all, the hardened wretches whose hardihood of conspiracy against the conservative morals of society seeks the vilest endorsement of irresponsible atheists that there is no God, and the spoils of polytheists, who palm off their mercenary idolatry and faith for religion.

The American is a Monotheist Government.—This is the first divine government ever instituted by mentality, and is accredited by the sublimest, because normal principles.

But monarchical regimes are those of bigotry! What can be worse bigots than governments, the sworn policy and defense of which is bigotry of church? Their strength is that of bigotry of Church and State united, of course against principles that are of normal quality. How have faith-bigots ruled? Theirs is a history of aggressive wrongs on principles. They claim, as the Mormon Church, that is united to State, and is therefore anti-republican, to be a licensed ecclesiastical right, and wish to crush the world to their bigotry. What hopes are there for the rule of principles, religious liberty, when usurping bigots get the ascendancy of State?

Their self-love and interest outweigh all other considerations. They respect no law but at their dictation, and that guaranteeing their faith policy.

Their regime exists, and can only exist, on their usurped dictation. Public sentiment of monarchies is thus moulded, and has absorbed the best rights of mankind. What hopes can exist that public sentiment can ever be correct and

high toned, except in a monotheist government? Monarchical faith-mongers traffic soul-rights—vested rights, for a paper bible—the speculative card of demagogical capital—endorsed by royalty, and upheld by the brute force of its standing armies. All faith organizations are thus martially vindictive to the people, and fatally oppressive to their vested rights.

What use have the people for these costly free gifts of monarchical cliques, that are fatal to all their vested rights? All that the world needs is the demonstrative recognition of the universe as chart and charter of Deity, and its uniform resulting interests normally taught to all citizens for their uniform standard, guidance and protection.

The American Republic, as a constitutional representation on normal principles, is the first religious government on earth known to the author. It is, therefore, the first pure monotheist government, and can be most triumphantly vindicated.

Ancient regimes have existed in abundance, called republics, as Greece and Rome, but they were all vitiated by their faith-political organizations.

Athens, the most renowned of Greece for her advance of civilization, was the scene of the polytheistic assassination of Socrates, for his reformation of the Church united to the State, and Rome was ruled by a politico-theocratical oligarchy, at best a martial and ecclesiastico-political despotism. Till very recently, even the modern republics have had their union of Church and State, unconscious, if they claimed otherwise, of an oligarchical regime of theologico-political supremacy.

Switzerland, that within a few years past was mangled by a civil canton war, by two faith factions of governmental sanction, was that much less a pure religious republic.

The strength of all monarchies lies in the strictest union of Church and State, endorsed by the executive as the defender of the first, and upheld as advanced by martial prowess.

Any republic that has come into alliance with a church, has found it adulterous, and that much less the purity of true government of the people. What can the disinterested part of mankind, if such there can be for a moment, expect of any courtiers of monarchical regime but antagonism to our constitutional representative government, that has most wisely separated from all church and faith organizations?

These antagonist aspersers of the want of religion in our government owe all their paternity to the hot-bed of monarchical conventionalisms—all factitious.

Normal Monotheist Principles exclude all Conventionalism.—Normal principles, as recognized by mentality, premise the sublimest utilitarianism to mankind. They are appreciated by mind, that first studies ideas that introduce it to its universal chart—the maturity of nature.

The universe, as one mighty whole of cause and effect, introduces mind, become mentality, to its causator God, the monotheist Creator, and no other, as there ideas estop mind.

This position is immutable, that mind never can resign, as its vested rights. On these monotheist elements the faculty of mentality is perpetually increasing and developing. These elements, as monotheist principles, exclude all conventionalism—that is, the nonentity of innate ideas organized by a conspiring oligarchy, monarchical, hierarchal or sacerdotal and martial, all the spoils party against the vested rights of mind that cannot be alienated.

Whence originated, where were concocted, excogitated

and elaborated all faith organizations and bibles, codes of the whole type from time immemorial? In the perfidious brains of theologico-politicians.

Kings have aided them as coadjutors in the collusion, and enforced this spoils system by ruffian soldiers, the lowest menials of dirty foul work, conspiring against their own bosom friends and fellow-beings. Which of the trinity is lowest in the scale of human degradation?

Against all such the republican world, so horridly denounced by them, has to be adequately guarded. As the infidelity of Atheism is more powerful than that of Polytheism in subtilty, that effectually combated lays both dead, and reinstates monotheist institutions wherever and whenever mentality can act for the people.

The Nationality of American Religion.—The great characteristic of its transcendent purity is, that it is identified with the greatest practical good to mankind, and above all, that it is separate from national faith, the peculiar property of kings, priests, and their co-conspirators—the oligarchy.

This is one of the great types of mind, in its broadest elements of expansive magnanimity.

This presents the model of elevation for the enlightened progressive soul. This provides for the efficient reaction of mind in its progressive and conservative development. While our government is the only religious one, it is not thus appreciated.

It needs no apologists for want of monarchical faiths, the organization of which is always corrupt. The American national character was formed amid the wilds of provincial life, on the borders of Indian warfare, daring of individuality.

This is the evidence of eminence of race that originally proved its potency on the prowess of petty sovereignty,

that excluded the weaker from the precincts of home. The great monotheist elements of mind and institutions produced the foundation that sublimated the national character of America. The question now, at the rise of this great age, Who of all nations has reached the highest pinnacle of sublimity?

That nation is America, through her government. It burst forth in 1776, and has been realizing its good independent magnanimity before the world. Free mind cannot mar it by any pagan code. American is a religious magnanimous character, that takes the sequestered self-heathenish Japanese by the hand, and risks its life for struggling neighbors seeking liberty.

This nationality has justly discarded the morbid relic of European faith-organizations, and stands forth in monotheist prominence.

What does the world need of innate-idea Conventionalisms?—The glorious American school needs none at all in this utilitarian age of facts, not of nonentity-innate ideas.

Faith and political factions, the dangerous corrupt innovations on monotheist institutions, feel embittered toward each other. The great American people will ever rise superior to them, and never permit themselves to be trammelled thereby, as adult children or puerile adults. There is no good result attendant on any factions that have agitated the world to its ruin.

Can man be defrauded by faith, when monotheist institutions are perfectly triumphant? Is it possible that the divine mentality-faculty could have delegated to irresponsible agents the very means of feud, when his own monotheist institutions insure peace?

The last are the only evidence of such divine faculty. If man let mercenary conspirators defraud him with impunity,

they will use him up completely. He must guard his mind against all avenues of fraud that are contemplated, enacted by faith-policies, the most dangerous because most insidious perfidy of intriguing diplomacy.

What can resist self-interest, of any kind, endorsed by adequate analogous self-endorsed power?

What other, in all its type, is faith-organization?

Can the feeble barriers of conscience, not of religion, but of faith-organizations? The first, then, is the subject of the last, and is entirely nugatory or powerless. Who but Deity and his representative principles, that are entirely adequate for the universal object? Pagan mind has not been competent to this analysis of this leading subject.

Who has the exclusive trust of creation?

The Creator, who is therefore monotheist, and the model of monotheist creation and universal adoration, from whom ray all perfections and virtues, his radial halo, moral lights that endow man, the object with monotheist universal elements of civilization.

Absolute demonstration of Deity is Universal and Monotheist. All who honor their word by thought and deed, will aver that.—Absolute demonstration decides the vital question, that mankind cannot recognize the idea of God, without the universe, nor ignore him with it; hence the absolute, the sole demonstration of the Creator is universal and monotheist. This demonstration absolutely excludes both branches of infidelity, polytheistic and atheistic, as unworthy the thought, word, or deed of mind that is under absolute obligation to conform to demonstrative requisitions. This much would be adequate for mentality, the normal excellence of mind, but as the world embraces the last in various states of progression, the position must be appropriately illustrated.

Atheism has assumed, with most plausible metaphysics, motion, nature, and necessity, for mind to regard as supreme—nature or the universe is assumed a cause, yet it displays necessary phenomena of cause and effect—the supreme and subordinate that are irreconcilable in one and the same being, and subordinate it to the abeyance of supremacy. Nature is assumed to move by her own energy, and yet that motion is “a necessary consequence of its own heterogeneity.”—*Baron D'Holbach's Good Sense*, page 23.

Nature's heterogeneity demonstrates organization a “necessary existence,” that respects absolute existence. The author assumes that “matter has, then, the power of self-motion,” when bodies are “placed in a fit situation to act upon one another.” That is not “self-motion” as tested by mixing meal and water, for the apposition is nothing less than primary motion. Hence, all this is the miniature universe of matter, the miniature organization, by the antecedent preparation and approximation. These are two qualifications and modifications of a primary mover, not inherent, but relational or relative motion that is necessarily subordinate: as to the polytheistic branch, all its assumptions are as easily refuted if ever established—all its types of creeds, faiths, bibles, and organizations are grotesque and illicit copies of the autograph chart.

Who are the Religious Teachers, the Conservators of Popular Morals?—Can any professors or types be, when none such are perfect? What sort of calculations do the clergy make? Will they affect to dictate their dogmas on the world? Can they honorably and truthfully affect that past pagan ages, ideas, and mind, and its codes moulded to one idea, are to rule the world, when all science is progressive, and all its books are its mere exponents?

Of course they do, when they parade a book of ecclesi-

astical conventionalism as one of the standards for conscience, that can never be conventional, and when none but normal standards only can fill the normal demands of mind in its sublimest state of mentality. Then none but normal organic principles can be. These are the revelations from God, through his universe, that exhibits them complete and in full life; hence, any other, though ostensibly endorsed by all the world's fashion and power's prestige, is uncurrent, because counterfeit. The last conspire, by illicit means, to despoil with sinister prepense designs, and are obnoxious to all honest people for their nefarious schemes, affecting to be holier than the original, which they libel; that is most of what they can do, while exposure exhibits their utter depravity and deformity.

Normal education requires mankind to sustain their mind in purity of thought, word, and deed, and consecrate it to demonstration as men—monotheists. Man, on this earth, is not perfect in his paramount duty, that he has ever to execute, in regard to the physical and moral atmosphere, the variable current of which may be fatally stagnant, or destructively stormy. Monotheist principles work their own good results.

The Baron D'H. seeks to persuade princes that they would "become the sole guides of their subjects," if they governed them rightly. He does not comprehend the laws and elements of minds. The people of mentality would seek the same sources of political jurisprudence—constitutional representative government. They would dismiss all ministers not their peers, as the people could better read and practice the same authority.

Mentality, then, the normal excellency of mind, is the normal religious teacher, the conservator of popular morals.

The Baron admits that atheism "is not made for the multitude." What was it made for, then? Sophists? Now

if the people are not generally qualified for atheism, it proves its disqualification for the people. The Baron could not have written for the age or latitude of free mind, that traverses all those of thought. The same category applies to polytheism. Mind becomes gloomy and despondent, to traverse these miserable and sad apologies of conventionalisms—the beastly necessity of never-ending dissolutions of mere nature; but that changes, like the darkest period just preceding the brightest dawn, into the most triumphant feeling, the most glorious emotion, when all atheism and polytheism are absolutely prostrated by the effulgent rays of monotheist light. As the beautiful provision of the mother that breathes for her enwombed progeny, which is thus sustained by pure blood, and when matured, becomes a breathing spirit in this world from its chrysalis state, identifies a monotheist existence, so its soul as a monotheist mentality, with an identity immortal, transcends the enwombed universe to its author mentality-faculty, the normal excellence of divine mind, of perfect, Almighty, creative faculty.

Mentality, then, the faithful normal faculty of mind, cannot ignore the laws of its being nor the principles of its creation, when it must transcend the universe with absolute demonstration, into the presence of an immortal fruition, which becomes a reality in its hierarchal identity. Having been introduced into the audience of immortality by its functions, how then can it be rightly excluded?

God's creation had been a useless institution, unless monotheist, and adequate to bless and perpetuate mentality or the soul itself, a proper return for expenditure and creative investments.

The Constitutional Normality of the People is above all Orthodoxy.—Mentality meets the whole question, and vin-

dicates, as demonstrates the normal position, the highest, because monotheist functions.

Self-preservation, that looks to demonstration, ever requires reason. In all departments we take the reason of mind. Can there be any exception for faith? Not unless faith can dictate, and that decides that mind is enslaved to dictation.

Can American free minds, that absolutely know that the responsible mentality of normal education decides rightly in all departments of mind, yet assent that the great delusion of the world fanatics should dictate that faith, bible faith, is all above reason? The American school that is uprightly progressive will not license this abominable fallacy, this murderous sophistry of Asiatic despotism. Mind thus divided between reason and faith, cannot exist on the noblest principles of eternal consistency. If self-preservation be not consistently upheld by both, as ever expedient and absolutely essential, both branches of infidelity will cause mind to ignominiously surrender at discretion to its myth revelations and metaphysics, that induce despotism and anarchy.

Without mind is sustained adequately by reason and faith, who knows what is right from what is criminal? Thus the darkest deeds of conspirators against popular rights have been perpetrated by the fatal disunion. Divide reason from faith, and you abstract mentality from mind, religion from mankind, and reward from merit. Reason and faith, in the wisest and affectionate union, can defy all the hoary hardened conspirators of the world.

Revelations.—Christianity, as all the thousand faiths, claims revelations through their bibles. How can they do so truthfully, when they ignore thereby the normal princi-

ples of religion? How shall mind, to which all are addressed, decide the question with unerring certainty?

Normality, that comprehends the universe, alone decides for monotheist institutions, while conventionalism decides all the balance are idolatries and worthless substitutes of revelations, the caricatures and libels of Deity.

No authority is entitled to speak but that of Deity. How does mind know that? How can it appreciate revelation? By faith. That is not adequate, unless it is endorsed by reason and the demonstrative facts of reason; otherwise faith must be thrown off from mind. This is the conservative position of mind. This absolute truth is undeniable, except with the spoils party, who is bankrupt in morals.

What is their faithless faith worth to the people? The dignity of the monotheist age decides the department of what is normal from what is conventional, two of the most important matters to the whole. Atheism makes man animal, Polytheism makes him lackey, while Monotheism exalts mind and society to their highest normal state, and gives adequate satisfaction to all to proceed on the safest grounds.

The responsible inquiry secures a responsible means of investigation. Of whom would mentality inquire? Moses, or his bible? The first is but a man, and the last but his book and only his exponent. All but obstinate and opinionated bigots appreciate Deity's autograph of ideas as his sole exponent. How can any of monarchical government, except the honorable conservatives, ever recognize the conspiracy of faith-organizations against popular rights? But the organs desire the people to give implicit confidence to their gospel. What trust can be put in all the fraternity, who divide and compromise the integrity of mind by alien-

ating faith from reason, when the union of both bespeaks the wisest use and science of mental jurisprudence?

If the people of monarchies do not understand and exercise the noblest principles of government, how can they presume to appreciate what is religion?

They all should look to the United States of America, and study maturely her wisest lessons for all nations, *as honorable conviction results from normal education*. The responsible monotheist association will supersede all faith-organizations.

As Monotheism alone can exist, Atheism and Polytheism are nullities—nonentities.

Monotheists, above all, should hold their position of triumphant dignity over the licentiousness of faith-organizations. The American school will be its progressive type, and will leave the balance of the world to follow on, with a conservative resistance to despotism and anarchy.

Catholicism, as other forms of polytheism, has propagated lasting, abiding injuries on society, like all conventionalism that makes pirates, cannibals, fanatics, murderers of mankind, while normality renders them monotheist.

People have banded themselves together for what they call religious duties, yet they may be thugs, Chinese fratricides, or Mormon adulterers.

The normal excellency of mind-mentality must ever decide the consistency of existence, self and social preservation, on the certain basis of monotheist civilization. Justice, that is no flatterer, decides *against all foggy fixtures for a progressive capital*.

The only Reformation that is progressive is Monotheist.—Most all reforms are predicated on conventional, not normal basis, and are that much patchwork, and, as mere isolated single measures, will not answer.

Give Christ all that his reasonable admirers claim for him, and he was at most only a reformer of Judaism, or the Jew Church. Socrates was a reformer of the Athenian Church, on the best analysis. Socrates was truly more a monotheist than Christ, but both complicated their reform by polytheistic absurdities. All the investments of Christ or incarnations are like them, *ex post factos*. But Judaism and Mahometanism are forms of Monotheism!

What is Monotheism? That which purely recognizes—God and his universe, as ruled by principles of cause and effect.

The first recognizes Moses, and the second has Mahomet, as prophets, that act contravening monotheist principles; hence all such are libels on Monotheism that recognizes the terms prophet, holy, divine as profane, as God alone is so. All incarnations, apotheoses, and the whole type of intermediates, are corruptions of church.

The American school, in its full nationality, will decide all faiths quibbles: necessity, fate, fatality, chance, causality, and destiny are all cause and effect operations, that cannot ignore antecedent causation, or conscience that is normal, and yield the triumph to Monotheism.

All faith-organizations will recede as mentality progresses, confirmed by the demise of the Patrician snakes of Ireland, the Georgian dragon of England, and the Chinese chimera.

When the mighty faculty of Mentality shall assert its potency, the royal, ecclesiastical, and military evils will be in abeyance to popular liberty and rule.

Mentality-Faculty.—This is the normal faculty of God-mind, God-faculty. As God is altogether God, he is altogether monotheist. All other is faith speculations with conventional bibles, or atheistic metaphysics, both forlorn

hopes of venal and mercenary, or delusive chimeras, that are nullities that trench on mind's rights, and the inherent universal evolved facts. Mankind have to denounce in principles their false position, that gives the dark side. Mentality has necessarily to recognize mentality-faculty as absolutely essential to the normal rule of the universe as primary motor, and to society as its model. As universal self-motion that is essentially relational is an absurdity, so universal subjects require monotheist principles for first and final causes, to adjust the healthy and conservative state of proper restraint in all departments.

Mentality has to realize higher aspirations than faith, that renders mind and conscience conventional, and organizes mankind into contentious, antagonistic, fatal factions, out of a monotheist fraternity.

All faith that is conventional is absolutely devoid of principle, and therefore compromises the dignity of mind and religion, as the peace, welfare, and prosperity of its sectarian advocates. Monotheist institutions are thus the absolute conservators of harmonious action, and are ever to be most appreciated and revered by all the normal faculty of mind.

All faith is less than a logical conviction, as it is that much less than reason, when it dictates to the last to surrender and betray mind.

All churches that propagate such dogmas are those that can accomplish no honorable object to mankind. The partisans are office-seekers of the spoils, instead of leaving the elements of office to mature on the worthy monotheist institutions.

All Faith has necessarily its Paternity in the Chart of God.—It is absolutely certain that all faith emanates from

the official divine autograph, else it is necessarily that of conventionalism, abnormal and unprincipled.

As the first has been partially illustrated, it is essential to analyze the last.

The subtlest diplomacy of the world has perpetrated on mankind its concentration of power of triple or triune departments—monarchical, ecclesiastical, and military, that represent and vindicate absolutism. In this only the spoils party of oligarchy is concerned. The great family of man is identified with constitutional liberty, that yields to it not only proper adequate protection for life, property, and reputation, but all the essentials of majesty, dignity, and supremacy of mentality, the normal excellence of mind. It is the plenipotentary protection of his liberty that man requires.

The triune or triple-headed power divests mankind of performing all in their power for the highest sphere of society.

This is conspicuously exemplified by the antecedents and present position of Asia, that has the prestige of being the home for half of the human race. Where is the mighty conservative influence of her population, so vast in numbers, and her vast riches that have attracted the admiration and cupidity of the world? What is the prestige of Asiatic power, that gave her faith-type to Europe? What is the state of her civilization, that reflects the value of her vast and potent elements? It is abject prostration of body and submission of mind, proclaiming the weakness of the people under the malign influence of despotism—the anarchy of absolutism, that rules at pleasure its master. What anomaly is this, that reflects so awfully on mind mankind, the dignity of their nature? It is the universal history of mind in its pagan, infantile, metaphysical state, circumvented by the acutest subtilty of diplomacy.

What is then needed to counteract the duplicity of

unprincipled conspirators, that abstract the capital of God and man for the vilest and most felonious purposes—that decoy, deceive, betray, and assassinate the human family? This evil is cosmopolitan. Asia has been famous for her dogmas, that have been turned to every advantage against her, and rendered fatal to her peace and strength, as well as to other parts of the world.

Her famous faith trickery has been her fatal delusion, that has debased her people by the infamous dupery of mind, and the overthrow of its independence. Her oligarchy, like that of the world, has fattened on the spoils of office, and has ever been reckless for man's good, while he was subject to its sensual usurpation and monopoly.

The abject court flatterers never estimated things for what they were worth, but what they were commanded, with implicit confidence.

This is what they had to regard as faith! What can honorable, high-minded, and intellectual American free minds think of this dictation? Are they prepared to acquiesce in such dogma and doctrine of Asiatic absolutism and conventionalism? If Americans can digest Asiatic faith, they will then have no difficulty of conscience to take the balance as incarnations, and bibles or books their exponents.

Is faith an organic act of mind, as reason and conscience? Most certainly, and cannot be separated therefrom; and that position decides the whole question as to the integrity of mind in all departments—physically, morally, socially, and religiously. Integrity of mind, then, takes all things—faiths and bibles, or their exponents—for what they are worth. If faith be fact revelation, it has no bible of black letter in man's hands as its exponent. Any other faith is an innate idea—a nonentity. What are all bible exponents worth? The rule and nature of evidence con-

stitute the supreme right and safeguard of mind. How can mind trust the bible of any faith that is faithless to reason? Only think of any bible being an epitome of universal revelations! This is truly descending from the sublime to the ridiculous.

The clergy who had the Asiatic prestige of being more than human, had their bibles as exponents of their dogmas, all of the same worthless type. They all could go no farther than their faiths, which were heresies to religion and fatal to man's interests. Their books and faiths were the exponents of concentrated power, but the facts, honorable and invaluable to the people, were concealed.

The employment of such means and agents constitute faith-metaphysics, that mentality, ever posted up, unqualifiedly abhors and rejects.

It ever demands the proper honorable introduction of all subjects submitted officially to mind, that can never be divested of its reason at the expense of its faith, to suit the pernicious policy of all absolutism, all the emissaries of the triple power.

All faiths as faiths lay the foundation for misrule, despotism, and anarchy.

All such faiths that compromise the independence of mind by its credulity, are unfit for serfs, peons, slaves, man, and have completed the code of evil by paving the way for atheism, all the dregs of infidelity.

Americans must never overlook the intrinsic value of race, and all the right exercise and influences of mind properly schooled, that repel the unprincipled interested votaries and partisans of the triple concentrated power, that never can stickle at aught to subserve their abominable, execrable purposes.

Americans who have the sublime comprehension of this portentous evil, are arresting the vicious propensities of

the spoils demagogues, as they have given a government and appreciation of religion that ignore all these fatal fallacies. They have rightly estimated all faith-morality as interfering with human excellence—that can never trust to the man-marks of faith-organizations, when it had all the God-marks of his monotheist institutions.

God has granted religion to the universe, but not for the benefit of faith-organizations, that consequently can have no faith or bible without the most iniquitous fraud.

American nationality, ever characterized by intellectual candor, resists effectually the exercise of such pretences for authority. God has invested free mind with the noblest material, the adequate element of conscience, the faithful monitor of reason and faith united, that balances while it interdicts the transgression of principles, and vitalizes whilst it conserves from remorse. All conventional faiths impose on the credulity of mind. Faith cannot depend on conventionalism, as that is profitless; therefore it must recognize a certain basis. But there is only one, and that universal, that necessarily excludes all conventionalism.

If its advocates profess its origin from their bible, how does mind know that it is a bible?

If mind have to take the assumption as all is, until proved, one single step short of facts stern, principled, and demonstrated, it is absolute conventionalism, and is of no authority that is normal.

Faith must comprehend truth, or it is faithless. The Mosaic bible cannot comprehend truth, as its advocates deny the universe as the bible, and of course it can only be altogether conventional. If mind trusts to Mosaic records that are necessarily untruthful, then what profits that or any such conventional faith?

Now, God's chart is faithful testimony. Why is it? Who knows that the universe is God's chart? Because that the

result of cause and effect organization is alone evidence of its causator, Creator.

Talk what all bible-mongers choose, no mind can get any idea of Deity without the universe. Its monotheist authority is vindicated by monotheist fidelity; hence all the infidelity that is, is against that monotheist authority—that is absolutely certain.

The infidelity of faith that commits itself, depends on the arbitrary faith of conventionalism, as Christian and Mahometan, that reciprocated the terms of infidel with each other during the crusade wars; and however potent their motive powers of faith, the justice of the term is and has been decided alone by monotheist purity. This position is demonstrated conclusively. The consummation of the universe has its causation in the causator, the eternal antecedent. Any other is a phantasm, vague and illusive in design, that is unbalanced in the equilibrium of mind, that violates all the principles of nature, and has at best only equivocal notoriety.

Analyze all faiths, mind ever sees them in abeyance to the awful prejudices of caste, that scowl on each with bitter malignity.

The last is a perfect barrier to progress. All such is the lever of perfect and remorseless despotism, that rules mankind by all available resources, subservient to the concentrated essence of triple power.

What better is Atheism, that has raised a great dust by its idea of necessity, the very thing that proves Deity? What, then, is necessity? That which is essentially designed by the Creator in the universe, that otherwise could not be a universe. Mentality-faculty, that is the whole concentration of divine mind, and all energy pertaining thereto, has subordinated necessity in universal nature, that is production, God's agent on established necessary princi-

ples. Whilst nature is constitutional, complex organization, that carries out organically the design of the whole, there is no proof at all of original energy.

Mentality, that is the normal faculty of mind, must consider it as a phantasm to have creation and procreation, production and reproduction confused and undefined in one and the same being. No order could survive such condition.

Then God's element is distinct, and the idea of him as God-model arises altogether from the universe as his chart.

All Americans should affirm what the facts justify. Their national character is pre-eminently fixed, and a part is to appreciate human nature individually, nationally, and universally.

Henceforth, as Atheism has no existence, its necessity cannot be plead in excuse as morality, for any atheistical chimera now exploded. No such plea can justify atheistic codes of morals.

Necessity cannot be a general plea as excuse for crimes, as it pertains to universal causes and effects, that are regulated by conservative principles that ignore infidelity.

Mentality ever recurs to monotheist institutions, that shed a lustre on the bright side of creation, and silence the monomania of infidelity.

To whom is the argument of religion addressed? To kings, priests, military partisans, aiders and abettors? They are not the peers of mind, much less of mentality the universal beneficiary, that can never confide in the devices the only capital of faith-organizations, while it is united in holy union to the functions of monotheist institutions.

What system of morals can suit all, but that of a monotheist God? What rules the moral code? Can that of Christianity, Judaism, or Mormonism? As none can rule the other, who, then, is the moralist? Faith, that was manufactured to express order, the heresy to religion, the

perpetual bankrupt and *ex post facto*, that has no vitality of good, cannot be at all for a moment adequate to the trust of mind the only beneficiary, which it had most deeply injured and beguiled.

The wisdom of mind ever looks to restrictions and safeguards, and must do so especially in all the operations of faith that goes alone for her own benefit, not that of the people who are to minister to it. Who can confide in the wiles of self-interest, the delusions of fanaticism and superstitious metaphysics? Not the free minds of freemen.

Conventional Faith is the most dangerous of all Temptations, the most despotic of all Absolutisms, and levies black mail on all its subjects.—Mind cannot conceive of a more perilous temptation, a more absolute despot, that produces more anarchy, than faith that organizes the subtlest concentration of diplomacy and power in the name of Religion and Government. This faith is the quintessence of original sin. Its advocates claim it for public benefit, though fraught with the worst evils.

What, then, are the adequate restraints to be put on its advocates and partisans, the greatest wrong-doers, who swindle and murder by millions, the most vicious enemies of all constitutional liberty? Faith that aids these, but rules the injured, is not worthy a moment of free mind, when it betrays it. Such faith is never becoming to mankind, who, if wise, will ever look to monotheist institutions, that universally diffuse and dispense the choicest blessings of existence.

What, then, is the proper exercise of Morality? The exercise of the best use of Mentality, the wisest discretion of mind properly qualified, that can never trust to professions of any type, nor their books, which are only their exponents.

But the theologians, the preachers, and priests are the corps to know all about this matter exclusively. Do they know the essential difference between religion and faith? If they cannot without mentality, that ignores them, then are they incompetent to meet the proper question of truth.

Who would rely on man's testimony in a matter in which principles alone are competent, and that rule out all others—man's and his bibles that can only be his exponents, and that are absolutely false? Then all faiths are swindles on the public, on whom they levy black mail.

Does the conscience have anything to do with them? Does reason? No! They are put in the background, and eclipsed by the dictation of faith that emasculates and stultifies mind! What system of morals is that, that sacrifices the fortress of mind to its worst enemy? Who would go for operations of that kind? No free minds.

All Revelations are immediately Universal Realities.—Of what element can mankind take recognition except through the universe, and by what other means than through mentality, the progressive position of mind?

What has taught mind that extremes of heat and cold, as burns and frost-bite, assail the human organization proportionately to exposure. The reality reveals the fact alone.

How came the genius of Columbus to attain the discovery of America? By analogy, which is the element of logic from effect to cause, of which mentality only can take cognizance.

All faith that rests on "the substance of things hoped for," is nothing but a stupid opinion of pagan sophism, to be cancelled for want of facts, never to be realized by mentality.

The universe goes on, independent of all faith's nonsense.

Why should not the Mosaic revelation be the one, when its head proved superior to the Egyptian jugglers? That only proves him the best juggler of the two. When a man has deceived you once, that is his fault; the fault of the second time is yours.

The ancients made chattels of mind, faith, and people. Surely the moderns, with all their lights of progress, will never renew this fault of pagan mind that is ever prolific in pagan crime, as they would be incomparably more to blame with the advantage in their power. Government or religion is too holy for pagan corruption, at this age.

Whoever desires Judaism, and affiliations destitute of government, can take Moses and his bible; but the wise person that seeks free mind has before him or her the whole chart that makes it.

Moses made pagan serfs, and can only suit such, if any, certainly not monotheist free minds. He not only basely duped his own fellow-citizens, but made them pay therefor, a curse to the world, and rendering himself odious for the age of Mentality.

Misplaced Confidence is Ridiculous.—The school of priests has enlisted an extraordinary indulgence, that despotism of kings could procure. Though it aroused the sympathy of the people, and had all impartial trials, still it is a failure. Why is this so? It never once possessed the elements of Religion. The facts must bring all to first principles of truth, that declares that great injustice, violence, and injury have been done to mind by all such faith-school.

The advocates are clamorous for their particular one against all others. Of course they are, as all monopolists of usurpers. So are the Mormons in Utah, the Mahomedans in Turkey, the Bhudists of Asia. But what does all that signify? Mankind has to look at the justice of the

claims. What confidence can be put in a false one? What claim of faith is otherwise? It gives no remuneration than for temporal policies, political diplomacy.

What confidence, then, can the world put in the clergy? All the claims of faith which they profess have been cancelled by popular and mental rights. The adequate protection that such require is not in faith. In the absence of all proof, what can it offer? It is ridiculous for the shadow to affect the substance of the reality. What can shadows reveal, when the reality has already demonstrated the essential facts?

From what source does Mentality procure its immediate Revelation? From the Universe. There is no exception to this uniform source. Its experience alone confirms or rejects all subjects without exception, whether by observation, books, or conversation. From these only is realized Revelation, that has recognition of universal elements.

The Government of Religion.—This can recognize no common, that is unprincipled law, incompatible with normal principles. All precedents rest on this position. This recognizes the third as the first estate, as antecedent—the people—who had been disregarded by their usurpers, not even their peers or constituency. All such was a usurpation in collusions with priestly monopoly, disorganizing to society. The world has had time for reflection thousands of years, by science and experience, and above all, by analogy, which is uniform in the universe, and that is the consistent logic through cause and effect. In the want of any demonstration of faith practicable on this only basis before mentality, it devolves on its annihilated advocates to espouse the monotheist institutions of Deity. Imperial priests will cling to usurped powers, and seek to exhume

the remains of ancient faiths, but their wisdom lies in the progress of monotheist conservation.

Impartial justice cannot be done by prejudiced minds prejudging on partial views, but mentality can take the exalted comprehension prescribed by infinity. Perfidious faith cannot furnish peace of mind that mentality, exalted by religion, insures. The first makes this world one of sordid, mercenary speculation.

But its advocates affect that they wish not to discuss faith. Then it has elements that require repudiation. Truth or religion does not lose by rational discussion, but gains that much.

Is the world to be divested of its rights in any department, because faith presides over it? In what can such fraud-capital be available? What right could determine in faith-title? There can be no alienation by faith, as all the rights of the universe are inalienable, and consequently faith must be annihilated.

The Adequate Antecedents.—How came it that faith's advocates overlooked the adequate antecedents of monotheist institutions? The world appreciates the imperfect service of faith that is totally inadequate to all rightful functions. The most conscientious that seek faith, are in faithful pursuit of religion.

The main point is then religion, not faith. These two have no identity, that is certain. They are very distinct types.

Faith is accompanied with serfdom of mind, while religion has the glorious sublimity of mentality. Faith, through its organs, wars on these, heaping injury upon perfidious ingratitude with mischievous nonsense.

It has set back civilization for many centuries, having a pretext for charter irremediable to its votaries, as it is a

palpable fraud on God's rights, a libel on the integrity of his perfection. Religion rests on facts, not on sophisticated vagaries of faithites. Mind can only appeal to the sacred authority of unimpeachable facts.

What other can be the infallible rule of right? The bible? That is the rule of Jewism, its priests and people.

What endorses the infallible rule of right? Normal monotheist principles. Whose is the verdict? The construction of all books is through the mentality of mind, the power that enforces this infallible rule. Can the sword? That is a failure.

What confirms this rule? The bible, as God's word. What bible and what God? The God of the universe, which alone is his document, subscribed to by his autograph. Mentality is the only qualified and competent functionary to rectify all errors by its verdict, in its economy for civil, social, moral, and religious elements.

The Fraudulent Tenures of Faith-Organizations.—Are not such capable of subsidizing all available corruption subsidiary to its perfidious resulting interests? Are any Orient or occidental, Arctic or Antarctic, less amenable to the charge of fraud, because of difference of type? They are all equally guilty, and of guilty paternity.

They are all allied to monarchical, feudal, and aristocratic subsidies, to carry out their perfidious tenures. Nothing short of free minds and free governments can ever dissolve this collusive association, that ramifies throughout and corrupts society, and then mentality has to solve this mighty problem, the pure practicable free agent of mentality-faculty. Such faith-organizations have attempted to silence its modest advance, by their brute force paganizing the age. Such never can be respected a moment by the age of the monotheist. Europe, invaded by the brute force

of Christian regimes, would have had its Christian age, had not the despotism a Christian failure.

Its infallible head, the tiaraed centre, is descending to a degraded caste of exploded nonsense. Its corrupt agencies are waning to unenviable disgrace with God and man, and the day is coming when no mind will be so pagan to do it reverence. The poisonous qualities of corruption are entombing this and all other faith-organizations.

All the deified incarnations of polytheism are the patchwork of nonsense perpetrated by pagan mind. Do not touch atheism any way to annihilate it—it is dangerous, say the polytheists. You must not, then, establish your rights nor destroy your errors. What, then, is polytheism in its best strength worth? The people are scared, defrauded out of their rights, by an irresponsible set of pirates, the most perfidious of all on land and water.

The Vested Rights of Mentality are Absolute, by its necessary Inalienable Responsibility.—There is no other faculty but mentality, or the soul, that can scan the universe and its eternal, absolute existence author. Having demonstrated this, it enables and entitles it to inquire into those vested rights.

As all others claiming them can present no credentials of responsibility, they are officially, conclusively, disqualified in its functions. What is the energy of mind? For the sublimest purpose of universal welfare. This mighty question was handled by the profoundest wisdom, the most expansive liberality, that require the grateful adoration of the noblest statesmen. God could not repudiate his own sublimest monotheist glory and beatitude. Mentality and immortality purposes dignify the eternal Creator less than such-wise ignores his qualities. What are they otherwise to mentality? Conclusively nugatory to that faculty that

ardently desires to immortalize itself. Deity could not invalidate his own glorious mentality-faculty. Mentality will cause mind to secure those vested rights, and repudiate self-stultification and imbecility. To produce congenial acquisitions, it must premise congenial actions, to reach congenial orders of existence. To reach the maturity of immortality, its immaturity must be placed beyond the contingencies of immature decadence. The vibrations of mentality may respond harmoniously to that of mentality-faculty, by all congenial vibrations of sublime actions.

His principles exalt mentality that avails itself aright of them. What astonishing powers mentality exhibits in its progress of various discoveries, as in astronomy. God is not arbitrary in its organization, creating it competent to reach the sublimity of his creation, and then excluding it.

The Sense of Right.—This illustrious function of mentality presents to Humanity its most important question, not of Faith, but of Fact. This is for the sublimest consideration of all honest and wise people, who have to act accordingly.

Who has it supremely? The clique of kings, priests, and favorites? Where is their most exalted proof? In practical love of humanity and religion, that pre-eminently sustains the first.

This trinity professes its particular faith, that imbues its hands in the blood of people assassinated by its inquisition.

The sense of right pre-eminently belongs to Humanity; but this combination of triune power reserves faith to its government, that Humanity, the only official potency, is not to touch officially, but from whom it is withheld by force, dark and deeply concealed.

Its constituent elements present always an embittered partisanship, the agitation of what could necessarily be settled by organic principles. The fact is, the monarchical ecclesiastical clique of collusive kings, priests, and body-guard seek to arrest from their master, the people, the constitution orthodoxy, and appropriate it to their mercenary speculation. Theirs is just such a system as will take the administration of world-business out of the hands of Deity, and put it into the hands of an unprincipled clique. Popular reaction, the power of mentality, that truly reflects the will of the mentality-faculty, will defeat the whole conspiracy.

If a proper system of morale be not instituted by society, it suffers depredations proportionately to the inefficiency of that system.

Society must protect itself. What is its adequate protection? The polity of kings, priests, and affiliations? That is the most deadly scheme against it. Social adequate protection must have its system. What is that? That of the universe—the monotheist organization. The normal principles of a perfect Creator in the keeping of his vindicating agents, cause and effect. Can they be, then, an *ex post facto*, in the keeping of paper bibles and their priest expounders? What signal mutual benefit has faith conferred on the universe? Its paper records are only of this earth, and could not exist before religion, the fact-functionary of the universe.

No *ex post facto* has reality or entity in the universe. The resources of the universe are carrying out all its practical usefulness. Where, then, exists the necessity for more? They furnish all the functional facilities of Mentality; monotheist institutions commenced and must complete the whole. Was there ever a more bare-faced impudence in the sight of God, committed by the collusion of kings,

priests, and their guard, to usurp them by their stupid pretexts of polytheism? Monotheist institutions have been of the universe since the birth of its organization and time—ready whenever mentality is matured for their best reception. To what committee but the only one, that of the people, can they be intrusted? All others are not their peers, and have no commission in the premises, as priests labor for their particular faiths, variant from man's, whose acts must uphold all educational institutions in strict conformity thereto.

In conclusion, what, then, is all particular faith in the hands of men? The means of varied power—reactive to render them unprincipled, and their affiliations corrupt—the veriest injury to both parties—employing or receiving.

How comes it that any American constitutional representative republican adheres to the mental slavery of faith-organizations? Monarchists planted them in alliance with their government in these colonies, and it is one of the last errors that mind can discard.

A Free Mind is independent of Conventional Faith.—What free mind is so enslaved to dictatorial, bigot, and priestcraft, that it cannot investigate for itself?

The whole world has been harassed by the faiths of conventionalisms, the necessity delusion of Infidelity, and the malign influences over pagan mind. The result has been that freemen, that could analyze liberty, have not dared assert the most glorious of all independence, that of free mind.

In 1776, monarchs learned for their first great lesson in the modern history of their annals, to respect the audible voice of the people in Government. Mankind has learned from this, the first time, that Church and State were incompatible, and that State had to depend upon its own merits, which it has done to the glory of Mentality. Ameri-

cans have to respect the universal voice of free minds in religion, and discard forever the abuse of conventional faith, and adopt, with a glorious memento to Deity, that of normal principles. This is only a question of time in different countries. In this country the elements are fast maturing. Conventional faith is not only odious, but its whole school and type are justly obnoxious to the gravest accusations of foulest deeds. It has usurped the name of religion, to practice most perfidious treachery to God and man.

It has defrauded the people of every vested right by all manner of faith-policies, in collusion with beings and spoils-men, for its own aggrandizement and ignominy.

It hath ignobly imposed its own codes on the world for those of Deity; its own priests, self-denominated saints, who have palmed off on pagan mind miserable pagan idolatry and criminality of mind, averting it from its normal principles of the monotheist God.

The Monotheist Creation.—Monotheist institutions were created by Deity for his munificence to the universe, and they supersede any necessity of faiths of conventionalism, that mar reason, morals, religion, the best interests of society, disregarding the noblest principles of God and man.

Every man has his Deity, a project of faith of his own, without the universal chart, that is then essentially and absolutely necessary for a standard to declare its universal model.

Its normal revelations enlighten mind in its mighty progress to mentality from time to eternity, and attest the mighty purpose of the monotheist creation. The universe is the organization of elements. All elementary existence preceded the composite. Mind developes to mentality, that expands as an immortal soul.

Responsible free mind gives entire, unqualified sanction

and approval to the monotheist creation. Its amendments to this trust are and must be by rules and regulations of itself on this standard, not to proffer any hypothesis of conservation of the trust by patent priest-means, as that is unofficial and extra-functional, impracticable, *ex post facto* and pagan.

Its chart bestows vested rights that insure the conservation of both sides, and that is all that an honest mentality can desire. This preserves the basis of popular rights, but repels all others as fictitious and perfidious.

The right action is a necessary consequence. Mentality and its results distinguish the elevation of States and the beneficial science, wherefore demonstration of the monotheist God cannot be ignored by its free minds, that will necessarily be true to this God-given trust, and exclude all faith-factions and organizations, all fleecing of the people by a train-band of ignoble conspirators.

The Right of Mind overrides all Bibles.—On the assertion of this right of free minds, the fanatical cry is raised against Infidelity. Who say that? The satellites of the reigning faction of the social circle. The Christian faction assumes to dictate that its Christianity is the one to rule. Of course the faith-organization will ever adhere to this dogma, if mentality permit it. But all factions, whether of political or church faith, are nuisances, hurtful, odious mischiefs, that make mind pagan, peon. What is any faith worth, destitute of principles—religion. Are not all faith-organizations on this basis? No faith can be religion, because its organs affect it. They affect mosaic faith-bibles. Is religion mosaic? No. Is principle mosaic? No. Was God mosaic? No.

The right of mind is, not to ignore or compromise conscience, but to use all its faculties, intellectual and political, to which it is entitled.

What free mind, endowed with all the faculty and qualities of mentality, wishes to be the peon of faith-factions of any kind, Christian, Jew, Mahometan, Mormon, or any other pagan?

Mentality can see the evil effects of those more overt as political. Can the more covert be less perfidious, because disguised by names of faith? Is crime less perfidious, disguised in any form? The redeeming virtue, the balance of power in society, renders it obligatory to have a correct position. Normal principles alone put society above the vicissitudes of contingency that ever characterizes faith-factions, the world's disturbing elements. Principles of the monotheist God make all of society duly responsible.

How is it possible, otherwise, to secure individual, national responsibility to all the noblest duties that ever pertain to international society and comity—pacification?

Are not Bigots exclusively Polytheistic or Atheistic?—The polytheist affirms that he wishes to exclude atheism, but how is he to do it with polytheistic nonentities and nonsense-innate ideas, that mind has no conception of, no vested rights in? He might better undertake with a tub to sail the oceans, as to have less than a monotheist God, to succeed. They pretend that Moses gave the world the benefit of his revelations. What kind were they? Such as make Judaism the despotism of barbarian, ignorant, and disgusting mercenary Jew-priests and government. Ask of him for most valuable revelations of science, commerce, navigation, government, all the essentials of man's and national happiness, and the answer is duly reflected from his fugitive people.

They were and have been as miserable as any on earth, as ignorant and stupid, the very personification of bigotry; hence it is an idle mockery to uphold such pagan nonsense in the face of Monotheist Institutions.

Had these last not existed with creation, the fanatical apologists might advance with a little better grace. But what could mind expect from Asia, ruined by dissolute regimes of kings, priests, and courtiers, whose orient exaggeration, extravagance of ideas over the reality, is and has been a standing reproach?

There is no compensating, redeeming quality, as all their types are tainted with false designs on man, at the expense of godly virtues. Even their pretended prophecies are odious vices, making their wish father to the thought.

All their mysteries are convenient pleas of stupid ignorance, a stolid confession of what they nor their bible-priest makers could not manage intellectually, or honorably truthfully confess.

Public Sentiment.—This is an awful despot, unless enlightened by principles that indicate the circumstances of the universe. But the innate ideas of the ancients were placed supreme to the universe by their dark ages.

What cared Plato, Aristotle, or Seneca for universal facts, if their theory of innate ideas had the ascendancy? This made ancient public opinion a tyranny difficult to escape from. Even to this day the barbarian relic pervades society. Moses is thus considered by some almost a universal legislator, while the most populous ancient nations, as China, do not know him. Moses and such recurred to innate ideas for a God—and his system, to impose on the public.

All polytheists have innate ideas; hence their faith-organizations that have outlived their time. The American patriotism that will sustain this Union will refuse all this at the proper time. The Americans are too intelligent to be betrayed by such coalition. When mind has a proper tribunal of mind, then the miserable theories will die. What can constitute a state of infidel mind in or against

public sentiment, but fashionable conventionality? The true infidel mind is pagan, whether polytheistic or atheistic. When it is said that Egypt was infidel, it can be as truly said that Christianity is infidel.

The incongruities and outrages of faith-organizations are obnoxious when we observe the Mormons, but those of the reigning social dynasty are more exempt. Why is this? They all have sacrilegiously assumed the name of religion and God.

Every artifice and sacrifice to principle of mind's vested rights have been the offerings to the empire of priest-craft allied with king-craft, and upheld by martial butchery. This despotism has stalked over the earth like a monster of idolatry, at the expense of the people, in all their dearest relations of life.

Mentality.—The universe embraces two great departments, mentality and matter. Mentality appropriates revelation as the universal faculty for its normal education, that causes mind to emerge from its pagan ignorance and error, to civilize and liberalize public sentiment to universal facts. By this, men have been set to thinking aright, for utility and general benefit.

While Plato and the ancient dreamers considered philosophy as of innate ideas, practical sense recurs to the facts of the universe. Theological metaphysics and politics led the way for inconsistent and oppressive theories, that tyrants subsidized for groveling and sinister designs. Of this character are all faith-organizations, that are *prima facie* evidence that you cannot trust them.

We see how it was that the pretext of oracles, mysteries, miracles, and prophecies came to get such a strong hold on the mind of man.

There were none enlightened enough to interpret univer-

sal revelations, and these were the times for tyrants, imposition, and superstition. Theories of such as the children of innate ideas excluded the highest evidences of universal facts. It was easy for the dictation of authority—when public sentiment was analogous. The officials of all governments were associates and participators in the evil, and enjoyed the benefits. Judges of England were a part of the church regime representing the common law, identified at last by their usurpation in the ecclesiastical code. All branches of the government were components of the political machinery. The people were sold. What was to afford them full faith to their just demands? The people had to take all into their own hands. The autocratical organizations might be entitled, by their aiders, nominal excellency, but all such belong to an insidious policy. Then practical sense of mentality reverses all such as high treason against mind.

The Chart of God and his Autograph are good enough for Mentality.—Independent mind does not want or need any bible of the self-righteous priests, as it cannot do itself justice by any such.

Their faith-organizations and constitutional republicanism are utterly inconsistent.

American practical common sense perceives that books, as bibles or gospels, are perfect nonsense if unsustained by monotheist facts. All such are the lowest organs of corruption, prolific in egregious wrongs to mind and society. Americans have proved themselves capable of self and national government, for the best part of a century, and have elevated their noblest liberal institutions, not only independent of all faith-organizations, their bibles of Judaism and affiliations, but despite of all such and all their organs. The panorama of the universe in all its departments, physi-

cal, mental, social, moral, and religious, reveals universal harmony of action only by normal principles, recognized by the sublimest experience of mentality. This revelation is its text-book. Any other contracts the functional capital of mind. As the American man is pre-eminently entitled to all the sublimest benefits of self-government, his wisest use of mentality excludes all faith-organizations as Judaism and affiliations, and espouses, as his loveliest bride, the most exalted monotheist institutions. These declare him supreme to mental peonage, that disgraces all governments, whether monarchical or even mis-called republicanism, living in adulterous connection with any the bantlings of faith-organizations.

The World has to decide between Monotheist Institutions and Organizations of Faith.—The sooner the better, for all mankind. This decision is identified with that between constitutional representative government that sustains the first, and monarchical regime that is allied with the last.

As mind's functions cannot be neutralized or annihilated by the pretexts of demagogues, whether priests or overt politicians, it has necessarily to embrace the whole circle of monotheist institutions. Americans have fixed the fact of their individual and national, self and religious government. Before their practical sense, faith-organizations cannot be trusted, as they detract from the integrity of monotheist institutions that are identified with religious decency.

The good of the whole race requires the least that should be done—absolute separation of Church and State on the whole world.

America has given the illustrious example. She needs no demagogueism, at the expense of constitutional union; no thousands of clergy to dictate to her senate with pernicious effrontery; no faith but religious nationality.

Let Americanization of patriotism consecrate all constitutional perpetuity, despite of the echoes of visionary speculatists.

Let American logic, founded on common sense, be heard, when it asserts in the name of God and religion; let mankind be sure of their bible before they irrevocably submit their minds to it. Will any other than the mighty one of Deity save from the poignant feelings of remorse, the doubtful morale of faith-organizations, the degradation of savage cannibalism, the fiendish conspiracies of kings, priests, and serfs?

The American Code of Mentality.—Hitherto priestly compulsion was forced on mind that had no choice in the acts of collusion between kings and bigots. But mentality, with the unanimous consent of enlightened mind, affirms that the universe declares all such vacated, all their functions null, void, and of no effect in the premises. The universe, God's autograph record, pays no attention to, whilst it gives no record of, any such. The American code rightly decides that collusive kings and priests could only ratify their particular bible by stultifying themselves and serfs, but no others. They had no other constituents, but became self-appointed agents of collusion! Certainly not by American constituency. One hemisphere should learn wisdom from the other as its noblest prize, but should never be arrayed with the antagonism of faith, or intimidated by treacherous bigots from fair investigation.

Has a competent board or committee of the world's constituency—competent practical men—ever decided this question? or, was it not a packed guard of serfs, acting in collusion with the Emperor Constantine and his priests? Will the world-mentality stand this audacious fraud palmed on mind? Was there ever justice done to the consultation

of Mentality, that had the real interest in this vital question, by this iniquitous diplomacy?

Let not this game be palmed on the world any longer. Why is this apathy of the people, the principals yielding to priests, their dependants? Whose duty is it but that of the principals, the people, to annul the whole? How is it that the people, who are supreme in this matter, have not put the presumptuous priests in their subordinate sphere?

The great family of humanity have the paramount rights over all collusive beings and priests who are not their peers. What gave these imbeciles pretext to inveigh against monotheist institutions? God? He is their author. Man? He is their creature and beneficiary.

Whose is the Responsible Permanent Committee?—That of the people, to whom kings and priests are not peers. None but the mentality of freemen can elicit and perfect the right elaboration to precise decision. People endowed with the freedom of self and national government, that have no peers on earth, are alone competent to recognize their functional reference.

This is the select committee of mentality. Any other is irresponsible, and utterly incompetent in talents or integrity to meet such a sublime popular question with fair and honorable investigation. It was premature in Nicean Councils, inadequate as they were, to do justice to any such. All such were bad associations, conspiring against the noblest liberty of conscience.

What beings shall prevent any from having all they are entitled to? Shall the collusion of unprincipled monarchs, kings, or emperors and priests, prevent the humblest? Then why should these demagogues ignore the world's monotheist institutions?

Can priests certify to their pretexts, totally unjustifiable,

when they, as culprits, owe the penalty therefor? How can confidence ever be reposed in culprits who violate normal principles? The antecedents of the universe dispensed with all polytheistic patent-bibles, faiths, and priests, while its own monotheist institutions were indispensable. To whom, then, shall the adequate investigation be committed? Surely not to culprits, who are incompetent, as their own prejudged, prejudiced position proves. They have forestalled, by the monopoly of kingly usurpation. The world has overlooked the only question: Was the Nicean Council decision a human adoption? Its various errors prove it a very weak mortal. Then it is subject to repeal and impeachment, as erroneously predicated. This is still more untenable by the one-man power of Constantine, of morals debased by perjury and popular murder for faith, by the sword. Is this man to bind freemen, who are the only God-appointed committee duly competent to act? No others than the people have legitimate functions or responsibility. Which alone can decide constitutional law? Mentality. That closes the controversy.

The Institutions of Deity, the Monotheist Age.—Americans have the most high-minded and noble position of all nations, to enact all the requisitions of religion, from the light and liberty of conscience, the virtues of refined education, the refinements of civilization, to the exaltation of mentality.

They can come at once to the divine issue, and impart as receive the greatest blessings of this monotheist age, the greatest triumph for the whole great human family.

Enlightened freemen can best decide for the best promotion of the prosperity of all, inasmuch as monotheist institutions embrace constitutional representative government, the purest of all; while faith-organizations, impure diver-

gences therefrom, are only devised for the benefit of their organs—monarchists—and their partisan corruptionists. This is the reason that the last cannot help to promote the happiness of the people.

Then the people must and will, when wise, learn to act as well as think for themselves in all things, and not leave any part to cliques of false men, irresponsible and unprincipled, whose faith, tested through promises, is false to man. Neither kings nor priests are trustworthy.

This is not the triumph of nations over each other, but the vital question, how shall all best triumph? The American nation holds most clearly the highest evidence of having the elements of the greatest national favor of the world, ancient or modern. Its recognition will be, that mentality is the official organ of religion, while priests are official organs, not of religion that they cannot represent, but of their faith-organization.

All the rights that priests use are only under the official acts of mind; if controverting its legitimate rational functions, then they are traitors thereto.

What shall Mentality Sacrifice its Religion for?—For any faith-organization of priests or paper bibles? The morals of the world have been sacrificed to such. But can the moderns do it, having so much of mind's light before them, and not be worse than the ancient pagans, whose means of knowing facts and adopting them were so limited?

The world now has statesmen that are monotheists, that can prevent atheists and polytheists from getting the blind side of the people. Wise legislation has a conservative progress to restraints of force, and obviates partisan collisions. What greater moralist is there than the facts of truth, that supersede individualities? This advances above all pagan policies about trusting to man because he is en-

dowed with the livery of cliques—the church—however unprincipled he has acted to enact the hypocrite. No matter from what school or church, you will only act rightly by acting strictly on business principles, that treat all bibles and men on merits and demerits.

Mentality can take no words of either, but tries them alone by the adequate proofs of merit. On this conservative system castes or cliques cannot stealthily circumvent the rights of their fellow-citizens by organizations of faith, dictating legalized murders and the most deadly assassinations, destroying life for their petty pretexts. Why should the world-agitation be kept up by its thousand faith-organizations and its identified impure governments from ancient miscalled Republics, even those of Mexico, Central and South America? Mind must look through its mentality at the secret of corrupt governments. Even in this Union, most illustrious, the dregs of an adulterous regal faith are left for the people to utterly discard.

The colonization of this country was in part under the despotism of faith-organizations—all future seed for evil anywhere. They derange the equitable balance of society.

The South American Republics, as the ancient so called, united to faith-organizations, are that much behind constitutional representative government. They have the discordant elements in place of the best means to harmonize the conflicting interests. They are that much deprived of the noblest achievements of mentality.

An enlightened freeman should never permit any contingency invading his government or its religion. Do the managers, Popes, or Czars proffer him such? He should ever abide by normal principles, that manage the managers.

Do any such expect to deceive mentality by pretexts? They are all too transparent for this philosophical state of mind. Minds possessing rights exclude all *ex post factos*

of doubtful morale, all such as political intrigues. Americans will see that the only true system of religious belief is that of the Creator to humanity.

All the faith that can be exercised is that of good faith. The right of mind is that springing from existence and normal principles. *Ex post facto* doctrines cannot be true; also they present no equivalent to this best age of progress. They are corruptions of government, that control the press, schools, every avenue to mind. This model Republic is bound to respect the model gifts of Deity, that have precedence over all such faith, as it prejudices mind's rights. Its sacred vow for perpetuity of this Union repels all sectional faith, schools, much more education, all position of mind, whether of faith or political organization, that will render it pauper or criminal.

The Lights of the Monotheist Age.—Bigots will not receive light—will not read both sides of the subject, from peonage of mind. The monotheist rejects all theirs only after investigation on honorable analysis, and thus maturely decides against pagan minds. Bigots are afraid to see light, that expels their dark faith-organizations and spoils. To what a miserable pass have their serfs come! An ignorant person has no specific power to decide rightly in matters of what is called faith, but on the best analysis of his mentality. If he intrust the decision not to his God, but creatures interested in faith-organizations, then he sacrifices the most valuable endowments of conscience. These organizations are all partisan, from sensual Mormonism to the most refined pagan institutions of Constantine and his cliques. Has every inquirer ever ascertained the two main questions: Were these righteous decisions, and duly authorized by the right sort of people?

If an American does not have these rightly decided, then

how can he be a consistent Republican, of the Constitutional Representative School? He then debars himself of the noblest rights of suffrage. Is it possible, that Americans are not to exercise this supreme right in religion, as in pure government? Have Americans ever yet exercised their suffrage on the ballot of What is the bible and its divine authorities? The first greatest duty of mentality is its correct use of mind, first to God, then to man; that makes the best. Honorable analysis is the wisest, best use of mind's duties; the correct knowledge of what to do, and to whom and what that knowledge is to be devoted. If wrong, the best attainment of right is correction; that none but bigots deny.

The patriots of '76 and '89 were statesmen and heroes, who originated and perfected constitutional representative government of this model Republic, that is without a parallel in history. Well may the nations of the earth consecrate its reality. Americans must commemorate their virtues—pay due respect to the most eminent of all matrons.

Where stands America? In the sublimity of a glorious mentality.

A just national laudation recognizes her impressions, pervading the length and breadth of the globe, with her commerce and institutions telling on its mighty theatre.

What distinguishes this country from all others, but her monotheist institutions, progressive and conservative of normal principles, the light and model for all minds, the American code for all nations.

She has given the highest evidence adduced by her illustrious citizens, that her domestic and international policy needs no oriental school, no servile copyists of its degraded polygamy. Her position having excluded all faith from politics, having most wisely separated church from the sacred precincts of state, presents the true elements

at her birth of religion and government. Her progress of mind to mentality furnishes individuality the conscientious thought of noblest aspirations to best nationality, by honoring such sons, dead or living, as her worthiest jewels, whose illustrious deeds her generous and grateful bosom affectionately embraces in the vital elements that consecrate the feelings and dignity of rising and exalted greatness.

With her Washington having precedence in the mighty scale of great and noble men; with nations, as that of Greece, contributing to his national monument; others moving her liberality for annexation; the adoption of national civilization; the God of the universe presiding over her monotheist principles, without which no nation can permanently prosper in the happiness of humanity; with her matchless and excellent Constitution—her statute of a nation's birth-right—for the vindication of the sacred laws of physiology, that repel all fanatic polygamists, bespeaking for itself its own perpetual conservation among her wise and patriotic sons, for the admiration and adoption of all mankind: happy was she to have such mighty intellects and patriotic statesmen for the lofty deed, her beloved citizens for its advocacy.

Her distinguished virtue is the consistent maintenance of honorable peace, while the marshalled millions of European standing armies are vainly fighting for impracticable phantoms of faith, and their balance of power.

Let imperial priests, princes of foggyism, dismiss all these idle vagaries, and let their nations possess liberal institutions, that only give adequate protection to the oppressed of monarchical regime, by resorting to their only rightful position of the United States of Europe. They all have to consider maturely on what the American Hemisphere has done for the other, in giving it its first lessons in the

elements of religion and government, that it should most wisely study.

The American banner, marked by stripes and glittering with stars, the emblem and motto of her soul-trying adversity and sublimest prosperity, can arouse them on to a successful issue, if absolutely necessary for permanent benefit.

In what Country and Government abides Religion?—As all monarchical governments are allied to faith-organizations, for the defence of which kings are responsible, where, but to American people and government, that is severed from church and faith-organizations, can the world of mind look with just confidence? What, then, are all faith-organizations of polytheism allied to monarchical governments, but so much of their policy for combined defence of aristocratical, feudal, and monarchical power? As the people, the great body of mankind, have nothing of interest, temporal or eternal, in any such faith-organizations, factions, and bible codes, books as their exponents, codified to defend them, they must turn from this polytheistical oligarchy with all its infidelity, endorsed by atheism, to God's religion, popular rights, and normal education endorsed by mentality, the only true demonstration of immortal existence.

It is high time that a conservative change be justly made from a pagan policy to monotheist institutions. Whence, otherwise, is the change to come? Kings cannot change their faith, and be kings. They and their satellite priesthoods may be daily convicted by monotheists of all the iniquities of their faith, palmed off as a base substitute for religion, still their sordid interests hold them fast to their slavish and degrading doctrines. How can this change be made? Let the God-given monotheist institutions supersede the functionaries of faith, and expel them from public rule and emoluments.

The world does not need anything they call revelations, as it requires revelations most comprehensively useful that the universe discloses, the model God gives. It needs no Moses who was only mosaic, went for himself and Judaism.

As man cannot connect any such faith-organs with the monotheist God, as the childish, credulous, weak, imbecile, pagan mind cannot retain its innate ideas, the more reason has it for the universal chart.

What a vast and mighty power in the world is the engine of political machinery, wielded as faith-organization ! What a lever of diplomacy and demagoguism !

The necessary change now required by mentality in the regime of the world is for the free mind of American freemen. At least, the antidote of normal principles for the present should go with the moral poison of polytheism and atheism, as both are broad-cast. This will put the just rights of mind beyond the malign influence and veto of executive kings, who cannot stand the exaltation of mentality. Those who adhere to a millennium can only secure it by adoption of monotheist institutions, that will insure the triumph of the people.

What Convulses the Moral World?—The king of humbugs—faith, the humbug of kings, priests, and spoilsmen. Should the people show any mercy to such, the distortions of faith, the most expansive artifice of the world ? They will not after the full developements of mind, exhibited by all the faculty of mentality. But faith-demagogues, in the pulpit and of the press, pretend that if they fall, that the revolutionists should impart a better bible.

Where is the God-given chart of monotheist ideas for universal thought, word, and deed of humanity, that covers the whole ground ? Where is God, bible-mongers ? Was God in Israel and nowhere else, bigots ? What blind

fanaticism! Is not God the omnipresent of the universe, as universally represented by principles that must be annulled to make Deity local? How, then, can his code be mosaic, or less than the chart of the universe?

Faith-mongers! Religion, principles that are normal, do not justify faith-organizations nor their bibles. Now what does it all avail, to talk about religion to such cliques of collusion? The idea is most fallacious. They only mock at the credulity of the mass. The monotheist position will bear down all opposition, when realized in the treasury and cabinet of mind; that is when mentality affixes the seal of its greatness, and shapes all right-thinking minds.

The Deity of his Revelation.—The God of the Universe is the God of Mentality. What other than his adequate causation is to fulfil the requisitions of the normal conscience of mind? Mentality ever needs something that has sense and virtue in it; no abstraction, much less speculation, but monotheist institutions.

Any caviller might as well resist the cause of one effect in any one phenomenon, as the causation of universal phenomena. The demonstration is as absolutely proved for the consummation, as for any one of its parts, by His universal chart-revelation. As education, as conscience is either normal or conventional, any faith that is not of the first, is necessarily of the last, and unprincipled.

The pagan god of Moses is like Moses; he has not mentality enough to carry Moses out of criminal faith.

The atheist has mind in his necessity that implies obligation, and that cannot be abstract no more than nature, both of which are in abeyance to cause and effect, that are, in turn, to adequate causation.

Surely the Americans will not permit themselves to be

deluded by mock religion, whether the douceur comes from kings or tiaraed monks. All such are as pictures palmed off on the credulous buyer under false names of artists.

What essence of religion does the trickery of perfidious faith convey? The deluded are amenable to the pity of the world, if not contempt, for participation. Depend on it, no church, priest, Pope, or Czar can impart aught of religion. All that they can give, when assuming more than man, is a miserable fraud, that is for the same purpose, on their people. There is but one God, the monotheist Creator of the Universe; all else are the pagan substitutes of trinity or multiplicity. The universe decides the first.

Which was the First, the most Ancient Religion?—That which demonstrates Deity monotheist, and defines itself everlastingly the only one monotheist. The universal chart is conclusive, as exclusive of all others, that can only be faith-organizations, the perpetual germs of social and moral, mental and religious difficulty. Their faith-bibles have been adopted on loose and unfounded statements, however endorsed by collusive courts. Discreet and honorable judgment revolts at all such, as positively *ex post factos*, that contravene the normal principles of creation. On what basis, then, does the claim of mosaic revelations rest, when the mind has to award its own capital in the executive construction? The brains of honesty must forever negative such, as high-handed heresy to God and religion. Independent Americans can never take the faith of monarchs. What is there of all the faiths in the world, but types of the same of all ages and countries, and those of spoils party?

Religion teaches man to beware how he trifles with violations of principles. He may deceive a confiding friend, one of sense and principles, once, but the deceiver will hardly have another trial; if so, that will be the fault of

the sufferer. Religion teaches where to find a man of principles, only by their practical illustration put to the fullest test. As society exists on normal principles, all social rules must be normal, a credit on normal debt. The word monotheist must ever be present in all matters of appreciation of God, to do strict justice to God, the hierarch of creation.

What a horrid malign under-current prevails in society, to misrepresent monotheist institutions. As to any effectual associations, all that are effectually beneficial are monotheist; all others are merely political—for private, selfish ends—no other. Superficial observers give us to understand that religion has not advanced—for a time. Why should it not? Let mind advance, and religion advances, that is certain. But if they mean, as they clearly do, that faith has not advanced, that is the highest evidence that mentality is that much better in this progressive age.

The profoundest philosophers can see the great manifestations of civil and religious liberty in the United States Government, established in 1776, the highest practical illustration of monotheist principles.

What is Deity's Official Functionary?—The mentality of mind, not patent saviours of Judaism that ignores a universe of grace, righteousness, and mercy, and yet that is most wisely conserved. All of the universe most worthy is mentality—normal developement of mind that is the exponent of religious principles. Christ was an exponent affiliation of reformed Judaism, as Moses was the exponent of ancient or original Judaism, Joe Smith the exponent of Mormonism, Mahomet of Mahomedanism. The world does not need conventionalisms, but normal principles, as its exponents. We see the absolute proof in American Mormonism of the very worst retrogression, by reason of such miserable pretences. But, says the apologist who loves bigotry, give

me a proper substitute for my bible ere I give it up. I reply, yours is a miserable, ridiculous apology for God's sublime chart. It is a mere book of Jewism, that has no nationality. What is the difference between frauds of paper and bible currency, whether issued by brokers or kings? Such will ever be refused by all minds of good standing. The world needs watching—the ecclesiastical part above all.

We see that such are regarded with jealous care here; how much more, then, is it expedient to be watched in European monarchies? What have Americans to do with such? No more than with monarchy. They have got rid of the last; why should they adhere to its tory doctrines of faith-organization? Is the great American monotheist principle never to be fairly audited by the American people, by repulse of sycophants and collusive spoils party?

The Disinterested Test of Monotheist Virtues.—Those who claim to be the most exalted in the scale of religious supremacy, as the Christians, assume that theirs is the only position to decide the same.

They claim, as Christians, to monopolize all religion and usufructs, and to do all that mankind need thereof. But where was the monotheist capital of Deity, the universal adequate antecedent? Can these modest casuists aver that man can reach the sublimity of religion without monotheist institutions? What answered adequately before Christianity? Of what weight and force are all their assertions, in the face of universal facts, that rule mentality forever? The Mormon makes the same declaration. But the Christian differs with others about his views of religion. So do the Mormon, Mahomedan, and Jew. -

What, then, is to reconcile all these differences aright, with exact justice? That standard of genuine integrity

that purifies public conscience and rules out all counterfeits; in short, nothing less than the normal principles of Deity.

But it is hard for the Christian to yield his faith to any authority. It is harder for him to forsake the idols of his avarice and ambition, that mislead him from the path of his monotheist duty. It is harder for the Mormon to retire from his ill-gotten booty and beauties, his women too; but all this has to be done absolutely by all men, who are to forsake, as partisans, all their faith-organizations and incarnations, and all their spoils of office, and return to the honor and honesty, the disinterested purity of monotheist institutions.

The Absolute Triumph of Monotheist Institutions over all Infidelity.—As the supremacy of monotheist institutions is the paramount consideration of all mankind, mind should secure its absolute triumph over all infidelity thereto, by its sublimest state, that of mentality.

Less than that compromises all that is most valuable to it, by sinister, pernicious, and perfidious faith-organizations of designing conventionalisms.

As all wise statesmen eschew political factionists, so all monotheists must absolutely reject all faith-factions.

Deity has vouchsafed monotheist institutions for the perpetual conservation of the universe, the immortal welfare and happiness of creation, the noblest part of which is mentality, that has ever to revere the Creator of absolute existence as an absolute certainty, as demonstrated as the certainty of the solar system, or the system of systems—the universe. This alone constitutes the infallibility of religion. All papal, imperial, or ecclesiastical infallibility, however plausible to partisans, is totally irresponsible to mentality, much more to mentality-faculty. The inevitable consequence of such adhesion produces not only anarchy,

but diversified despotisms most difficult to eradicate. Say what partisans will, as long as faith-organizations persist, wars and conflicting antagonisms of mankind must ever exist, to defend them as wrongs and nuisances. No such patch-work can ever compromise the institutions of Deity, nor be justified by all the powers on earth. Would God set aside his sublime monotheist universal revelations, for contemptible Judaism, that maligns mentality and libels Deity? As mind is the power next to Deity to rule the world, in its mentality alone must that faculty exist. Mind, then, has to acquiesce in its righteous and just decisions, from which there can be no appeal as endorsed by conscience, judgment, reason, and experience, ever conformable to the progress of conservative monotheist light. The beauty and strength consist in having all in its normal purity.

This, then, gives the absolute, certain monotheist authority, without which all is arbitrary, conventional, and necessarily antagonistic.

Mind, only on the monotheist position, receives the most absolute certainty of demonstration, that the monotheist God is to be adored by monotheist mentality.

Monotheism, then, presents the credentials of the loftiest plenipotentiary to the mind of man. If mentality, in its universal empire, be sublimely elevated by constitutional liberty, what must be its sublimity with monotheist supremacy? Monotheism must and will insure universal popularity, as soon as popular analysis is secured by mentality.

Let, then, the monotheist vindication be asserted by all legitimate capital, and its absolute triumph will be full, complete, and triumphant. What a change for the best will come over the world, when citizens of the agricultural districts can receive lessons in purity and integrity from the heads of government! The world must look indepen-

dently to itself to have this mighty work properly executed, not to any irresponsible agents. To avoid the most evil and realize the most good, let it secure the best fruition of monotheist institutions of the Creator.

Religion is Monotheist.—Religion embodies, or is the consummation of monotheist, organic, normal principles that Deity created, and that mentality must normally appreciate, and is, therefore, universal in its application to physical, mental, social, and moral jurisprudence. American statesmen have, in their glorious Constitution, the noblest representation and vindication of this position, that those called divines, as all mankind, should properly study and adopt as humanity. The monotheist institution was a part of creation, and is the plenary revelation of the monotheist chart, which is the lesson for mind.

All others are evidences of mind's infantile and metaphysical state, that determine in all the fallacies of conventionalism, atheistic and polytheistic, of all varieties of sectarianism.

All others than the monotheist institution are mere stereotyped editions of faith-organizations, that originate from pagan innate ideas, the nonentity of which is equivalent to the paternity.

Mentality, then, has ever to recognize, not what bible mosaic dictators pretend, but what God's chart-diploma to mind reveals.

The ever-progressive revelations of the universal chart utterly preclude all stereotype foggyism. It furnishes mind for recognition all adequate, universal, practicable, available, religious means. Those who dissent from its monotheist premises, stultify their minds as believers most credulous, as they are absolutely unacquainted with the

true origin or contents of their bible, as to its vital, truthful elements.

Those who adulterate their minds with any stereotyped faith, are not wisely monotheist, are committing evil communications, and omitting religion

All Good Government is Normal, and therefore Monotheist.—Mentality has ever to study normality as its universal lesson, as that which conserves its sublimest institutions, and consecrates their permanent consistency. But for this, the only conservative basis, conventionalism, the deed of immature or pagan mind, invades universal society with its universal evil results.

The less mind is under the normal protection of mentality, the less perfect are its conservative functions. For this reason, in remotest past ages, the invasion of the spoils-party conspirators was most successful, while kings, priests, and satellites are now the laughing-stock and scorn of monotheist mentality, the maturest state of mind. The proof of this is seen in idol and pagan temples, the worship of stars or part of their systems, Mormon polygamy, the standing army of Europe to the amount of five and a quarter millions of men at this time; while the normal government of the United States presents a monotheist Constitution, the education of mind on normal principles, with a policy, national and international, of the most liberal order, an expanding commerce, a towering industry, and a pacific example ripening into the most magnificent destiny and prosperity.

It is, then, absolutely necessary to consider that the normal recognition of religion must be that of created unity, and that all others are counterfeits and mere faith-organizations.

No law of any land can contravene this eternal princi-

ple, as its innovation is suicidal to universal prosperity, first or last. That is certain. No faith-organization can sanction law, as all such contravenes normal and monotheist principles. Hence no sectarianism is admissible in normal government.

The Monotheist Constitution of the United States is Consecrated by its Normal Principles.—The great chart of Deity is its basis, because its normal principles are its conservative models. Its admission of religion is the practical application of all that is true and good. It recognizes no sectarianism of Judaism or affiliations, and sublimely attains to monotheist wisdom, thus surpassing all nations, and becoming their most illustrious model for government.

If kings, czars, and popes were wise for their country's good, they would estimate it as their wisest lesson, and yield to their people gloriously their inglorious pretences for religion and government.

The Government of the United States is religious, because it practices religion on monotheist principles. The Americans, by their God-right and birth or nature right, are monotheists—still more by their wisest government, that pre-eminently becomes the most illustrious of all races and ages. The nations of the world, especially those of Europe, are overlooking their most valuable treasure in not becoming a United States, and copying this model for religion and government.

What, then, can the Mormon polygamists say for themselves, before this governmental rebuke? The universal chart of religion has been recognized by this government; how, then, can sectarians adopt any other system, mosaic or affiliation, as the foundations of law or religion, when all such violate them most positively as mere conventionalisms,

and are most defective in the normal principles of justice and reverence to Deity, much less of rights to man?

The Monotheist Position of Mentality constitutes the true Dignity, Honesty, and Integrity of Free Mind.—This position ever premises the facts of normal principles and its legitimate good faith. But what is faith-organization, church worship for? Is it for consistent truth? What man of honest sense can believe it? Who, but a hypocrite or dolt, can practice it? Is it for popularity that most profess it? What man can profess faith, and yet ignore reason? This is the division of the unity of mind that is utterly pernicious, fatal to all morals and truth. This is the very depth of hypocrisy or nonsense, as both faith and reason are acts of mind, and if one can exist as a fact, truth or part of religion, both can; but if one is denied, both must be, as the other cannot exist. A man stultifies his own mind to believe in such doctrine that enslaves and compromises it, that contradicts and dishonors itself, in abeyance to the spoils party or its bible, to ignore truth or facts of reason.

What horrible doctrine is that, emanating from mind-polluting Asia, but unworthy of America, the government of which is fortified by an immortal constitutional fidelity to its monotheist Creator!

There are bigots and fanatics who will not look at both sides of the most important questions. Such are utterly unsafe, unworthy of trust, and cannot elicit honorable confidence. It is an absolute fact, that mind which ignores reason for faith, ignores conscience, the greatest gift for pre-eminence in religion. Thus it is conclusively certain, that no faith of religion can exist independent of reason and conscience.

American Free Mind and Freeman.—All proper acts of both must ever be by knowledge and consent of mentality. Such men of this age have too much truth-light to be gulled by the violations in pagan, mosaic, and other similar bibles. They know what is the nature of evidence as to history; that it rests on demonstration of absolute facts of cause and effect, in accordance with the senses or their ideas. Having absolute demonstration of Deity and his unity, by his universal chart autograph, they reject all attempts at polytheistic trinity, plurality, or multiplicity of patent saviours, as the last fail forever to prove inadequate conservation of the causator, whom they violate and libel. They must perceive it a solecism that is fatal to spiritual assumption, to have spirits of the other world, that had been lost on the Arctic Steamer, apply to a mortal of this for advice and morale; or that spirits saved the same author from death in a steamer blown up and destroying many lives at St. Louis, when the same violate the functions of mentality and mentality-faculty. The last, as modest philosophers, could only have claimed an obscure occult fact, but have violated the first step by assumption, not demonstration of spiritual nonentity.

Deity's chart endorses positive and official authority, to the annihilation of all mosaic and spiritual assumptions and their affiliations. They and their oriental prototypes were old worn-out furniture, ere they were ever introduced into American society. But it is claimed that the Jews had a theocracy. Was that a genuine monotheist theocracy, or that of Judaism? The Mormons have a theocracy, but it is a Mormon theocracy. All such faith-organizations claim privileges from this ecclesiasticism. Then any band of pirates have analogous rights. The demonstration of monotheist theocracy belongs alone to Deity, and that gives purity and unity of his hierarchy.

The American School.—The American school must be fully, adequately comprehended, not only in government, but for all the highest purposes of social, national, and international elements.

The great question of the world is as to constitutional liberty or absolute despotism; monotheist institutions or faith-organizations; the truth-light of civilization, normal and monotheist, or the false position and false light of conventionalism. This fundamental question comes home to education and conscience, that must both be normal and monotheist, or conventional and despotic, alien to God and his institutions.

Why should Americans be following in the wake of European or second-hand orientalism of faith-organizations, a part of its government, whilst they have the most refined elements of religion in government, independent of all conventionalism? The American school presents the highest original position, worthy of interest to the world, as doing most justice to the great problem of human happiness. In what country of Europe does constitutional liberty have justice done it? If liberal constitutional government be there libeled, what must we not expect for monotheist institutions, for which their dwarfish faith-organizations are substituted?

American free mind cannot stultify itself with such for the first. If faith-organizations and codes, or bibles mosaic, or affiliation, did not subserve the interests of collusive despotisms, they would be kicked out of their society forthwith. Is society the servile tool of dynasties? The American school can say, that as public opinion is to govern the world, that it is to be that of normal principles, not that of conventionalism.

American Institutions.—In a century of successful nation-

ality nearly five hundred millions of freemen, half as many as all the people of the present world, may exist in this mighty country, even in its present dimensions. What would be the condition of this continent and appurtenant islands by that time, if annexed and triumphant in the conservative principles of this religious government? What if the other four great divisions of the earth—Australia, Asia, Europe, and Africa, with appurtenant islands—have their own constitutional representative rule, all having one brotherhood, the monotheist institution of Deity, and all concentrating in one language their mighty ideas! Is one century too long to defer this great event? It is but little more than three ages! This is evidently a progressive existence of mentality. How long has it been since mankind knew how to use their minds?

What mighty advances have been made in the last ten years in the world, more being realized than almost in an age preceding!

But, says the captious caviller for monarchy, when population shall press upon the means of subsistence, what will be the result to such governments and liberty? There will be a greater need for constitutional representation than ever, as conservative principles that rule the universe may have their most benignant diffusion to cut down all idle and oppressive capital, all atheistic anarchy, all polytheistic confusion and monopoly, to annihilate all ideas of red republicans or imperial democrats, the solecisms of faith-organizations or organic factions.

As well talk of the necessity of wars for a world of mentality, as the outside pressure being expedient to conserve from internal factions. All such is a chimera. But evidence is offered us from ancient Rome, as if this universe was not under the wise rule of the Mighty Architect. I ask, when was Rome ever a constitutional representative

government? She was a military despotism, in adulterous union of her church, not less pagan than the modern, combined with the oligarchy. The world that could have added to her mighty potency weakened her by its provinciality, an alien instead of a friend. But sectionalism is to be deprecated most patriotically, and must be met most patriotically, most religiously, in good faith, not in priestly faith of ecclesiastical petitions to confuse supreme departments, but as citizens, for the good of the whole.

What, then, can keep out sectionalism? Conservative constitutional normal principles. They are to save the Union: still better will monotheist principles, comprehensively carried out. The vulnerable national points are faith-organizations, an uncertain tenure, as even exhibited by faith-factions in this country, but completely dissipated by the religious principles of the government, the invulnerable supremacy of the nation.

This government teaches us to know and correct ourselves, as a religious principle, by mutual benefits. Here is exemplified the science of normal principles, the educational power of which excludes conventional doctrines, red republicanism, the unprincipled masses or emperors. Why should such exist, if the people do adequate justice to themselves?

It is assumed that masses govern, but they are all ruled by normal principles that are effectually and truthfully vindicated. All the socialistic and conventional ultraism runs to despotism and anarchy, and must be regulated by normal education, that schools the conscience of free minds into the magnanimous ideas of principles exempt from the transition state of aggressive diplomacy.

Mentality the Monotheist Element.—Mentality represents all that is excellent of mind, which it conserves as the im-

mortal guardian. All its actions on normal principles are the highest evidence to mind of religion, religious science, and practice. Monotheist reflection tells us to never act without thinking, always rightly, if practicable.

If necessary, when important decisions are to be made and the lights are not certain, refrain from compromising mind. Never, then, compromise mind for faith, as that vitiates mind. Mentality peremptorily demands the right decision of an inquiring mind by normal principles, the ever-present standard.

What, then, is mentality? The faculty of thought, words, and actions in mind-organization, that receives its ideas of the universal chart, without which they cannot exist. That position, then, defines the line of demarcation between the genuine and counterfeit.

Faith-organization, that claims religion, is out of its elements. It can only claim to be a theologico-political spoils system. That is all its intrinsic worth. All theological organizations are political on the purest analysis.

Eternal vigilance of mentality is the price of liberty in all theologico political organizations. The clergy is corrupt, and avails itself of all the engines of corruption to propagate its tenets and dogmas of faith, from armed ruffians on thrones to ruffian inquisitors, assassins of helpless, pitiful humanity, all the undue advantages of pagan mind, by all the most ignoble and degrading means.

Asia especially, but all parts of the globe, can prove the enactment of such scenes, that present the deadliest conspiracy against the people. What rightful claim have any such to religious standing?

The American Position.—The irrefragable pagan proof of ignorance and corruption is, that mind should have been stultified by the substitution of the spoils-party faith-organi-

zation for monotheist religion. All that faith-organizations ever can do is political enginèry for capital of the oligarchy, kings, priests, and spoils-partisans, and their violation of vested rights of the people. All this is invariable, absolutely certain.

Did pagan priests and affiliations, ancient or modern, ever dream of monotheist institutions? It is certain that pagan mind did not, else it never could have submitted to ecclesiastical or sacerdotal frauds practiced upon it. The advocates have objected to all things else, but as they did not understand this universal economy of the Creator, they are completely thrown out of the sphere of computations by their reckoning.

Their mercenary, selfish calculation has ignored the noble adequate means of Deity. to elevate mind to mentality and its immortal felicity, itself the immortal beneficiary of its God, mentality-faculty, the creator of its ideas.

The American position demonstrates the glorious illumination of mentality, that sees that, after all the boasts of the types of thousands of faiths, they all have to renounce their spoils system, and become what they have never been—honest, wiser, and better men, the equals of the people. The landmarks of pagan mind, mosaic, mahommedan, &c., are fast rotting away.

American mentality endorses the elevation of mind's dignity, the only monotheist purpose; that is, on the elements that God gave to mind. There is but that effectual, as God appointed. There is no reason for any temporal or other power, and all attempts thereat will be futile.

The Assumption of Atheism and Polytheism.—Their assumption is, that they have never been refuted. The mentality of enlightened American free minds and freemen must, by this progressive age, be prepared to appreciate

that they have never been established, and that both of these propositions are necessarily erroneous, hopelessly doubtful, entirely untrue, and destitute of entity.

The uneducated mind that aspires to monotheist light on this momentous question, that concerns all good government, pursues the only sincere way to know if they have ever been established.

There is no evidence that either needs refutation with mentality, that now knows that both are nullities; but it is satisfactory for humanity to know enough to refute all considered of any moment by special pleaders, and estop the needless controversy that is confined at this liberal age to monotheist institutions, that represent on the one part normal organic principles of the universe in their consummation, and all the visionary speculations of pagan mind on the other.

With such mind, the great question in this day of monotheist light is not the adoption of what is right, but of the difficulty of rejecting what is so vastly profitable and full of dictatorial prestige—the vast spoils-system of the ruling circles in every country. Thus twenty millions of dollars are considered expended in this country alone for this object.

“The incense burning in the Chinese Idol Temples is said to cost £90,000,000 annually, or more than a dollar for every man, woman, and child in the whole empire.” It is asserted that the ecclesiastical body of the State of New York hold fifty millions of dollars of the six hundred and fifty millions of real and personal estate, making one-thirteenth of all! What must it not be in the whole world?

What but mentality, directed on model monotheist institutions, can regulate mankind aright, and properly employ all such idle and abused capital, unproductive, in face of starving millions of wronged people?

Constitutional Representative Jurisprudence is instituted for general good and welfare of Mankind, as consecrated by Monotheist Institutions.—If such do not subsist, faith-organizations will arise for the supposed benefit of theologico-political oligarchies. What American will let theologico-political conspiracy get the better of him and country? Who, that has properly analyzed the blighting curse of faith, ever wishes to see its organization exist in his land, much less have the exclusive privilege of its governmental and social prestige? What type does not need watching, as all have perfidious elements?

None but monotheist mentality can triumph over all the malign influences of the world, the ruling powers of faith, their demigods of demagogues, atheistic necessity the apologist for the preceding, instead of nobly vindicating the monotheist rule, the efficacy of the vested rights of the people.

An interest superior to polytheistic and atheistic infidelity exists, to that of the universe even, as it is that of Deity, which is absolute, that knows necessity only as pertaining to the necessary routine of his own causation.

Who, but Deity, is to restrain men, otherwise irresistibly impelled by unprincipled theologico-political faith, who have enough power by armed, judicial, &c. ruffians, that make and enforce such dictatorial laws as suit their defence and conventional construction of faith? The laws of the Medes and Persians were fixed and unchangeable, like all Asiatic theologico-political codes that were equally fixed, that fabricated a miserable fixture on the people, and so monstrous that they or the people had to be extinguished.

Where now are those ancient nations? What did those fixed laws avail, but hasten the loss of their nationality? Thus it is with the Jews, who were received by and for Judaism, an immutable priestocracy. None but monotheist constitutional jurisprudence is available.

The Science of Mentality is the constitutional conservative of mind, in its physical, mental, social, moral, and religious rights and exercise, under the exclusive responsibility of a universal charter. The official document is necessarily universal. Mentality, the recipient and beneficiary of universal ideas, decides the universe to be officially the model revelation, the model bible, the model subject of its model studies. Its supreme lesson teaches mentality to scan the antecedent of its universal cause and effect, that introduce it to its adequate causation by Deity.

The first impression requires the exact appreciation of his existence, and the absolute demonstration of the necessary documents can only be furnished by the universe. It would be, as it has been for countless ages, a monstrous solecism, to expect the just and adequate comprehension of mentality short of totality and finality. The world of mind, its existence, is indebted to the universe and its author, and nothing else, for universal light, and must most gratefully acknowledge it by its wisest use.

All that monotheists have to do is to recognize the universal proof of God. Neither atheists nor polytheists can avoid the universal demonstration, the incontrovertible evidence, of the universe charter of the Almighty.

The Existence and Faculty of Deity are Absolute.—As Deity is perfect absolute cause independent of effect, identity, the idea of necessity, does not pertain to his essence, as this indicates cause and effect identified in one and the same, and negatives absolute existence. But the existence of the universe is necessary, as cause and effect are identified in one and the same nature. Deity has absolute, coequal elements, that present no relational necessity to each other, but a concentration in his unity and mentality-faculty.

His absolute existence and faculty are coequal, and are

absolutely demonstrated by adequate causation and universal economy; hence the universe is the chart-proof of the Almighty. The universe, the consummation of cause and effect, demonstrates its God by the absolute necessity of adequate causation, which is essential production. Every phenomenon of cause and effect that compose the universe, and are therefore universal, adequately demonstrates the relative or relational existence only of reproduction, that has necessarily its adequate antecedent, that is supreme thereto.

As the universe is the sole chartered documentary proof of Deity, it is entitled to all its official functions and exclusive honors. This universal functionary, with its mighty sun-volumes, brilliant light-bearing orbs and systems of universal economy, God-typed with the autograph and language of an Almighty omnipotent and omniscient, through his conservative normal, organic elements, principles, causes and effects, is the adequate everlasting revelation of his creation and conservation—all monotheist, vindicating his absolute elements concentrated in unity, and all the exponent of adequate mentality-faculty.

The Unity of Deity and its Perfection.—But how do we know that there is only one causator? Why are there not more, at least several, as in the manufactures of men, who perfect their artizanship the more it is exclusively confined to one particular art?

There is no analogy between the Creator and creature in this respect, as the first is the perfect producer, the last is the reproducer from his universal fund. Our ideas are estopped at one causation, causator; and if more are devised, they are above or below coequality, and exist only in the nonentity, imaginary innate ideas, a perfect absurdity, from which the polytheists obtained their multiplicity of

Gods and atheists derived their necessity. It devolves on the cavillers for trinity or more, to demonstrate their factitious claim, evidently an *ex post facto*, an after-thought, inoperative, null, void, and still-born.

There is one universe, a consummation of cause and effect, and that bespeaks, demonstrates only one causator. But some astronomers suppose that there are more universes. Thought or assumption of that kind is like the preceding, mere absurd speculation. Nothing but absolute demonstration gives the solution of this transcendent problem.

If more causators are introduced, they are the property of innate-idea speculation absolutely, and must be put supreme to supremacy, to perfection and absolute existence, a perfect absolute absurdity, as the ideas of mentality were absolutely estopped at one causator, whose existence is absolute that alone holds all in abeyance. Absolute as that demonstration is, it is cumulative by future fruition, the gift of immortality.

The simplicity of divine unity recognizes no multiplicity, and is, therefore, absolutely perfect. Mentality can, therefore, only recognize one causator as the perfect supreme unity, that holds all else in perfect abeyance, from one idea to universal organization and totality.

The Motive Power of the Universe.—This eternal motive power is absolute to the universe; therefore the idea of self-motion, as advanced by the shrewdest of atheists, Baron D'Holbach, is nugatory, as it absolutely requires the primary adequate faculty of an independent absolute motor.

As all universal faculties in the universe are moved, it is utterly impossible that a primary force can be universal property. The line of demarcation is distinctly drawn between the primary mover and the moved. All mobility of bodies is exercised independent of passive influence. All

levers and fulcra of mathematical philosophy are independent of the influence of counteracting forces, else the power would be nugatory. All motive power can only produce counterbalancing of, or overcome an equilibrium by, independent position to opposite agencies.

To remove the body out of its centre of gravity, it must be absolutely counterbalanced. We have in this illustration the positive certainty that no genius, however talented, can invent a perpetual motion, as the power inherent is entirely separate from the power of primary motion. Therefore there is as much reason for the invention of perpetual motion being available in mechanics, as that an atheist could demonstrate his position to be aught else than the most sterile sophistry, to have the primary motive power of the universe either inherently eternal or self-generative. The essential difference is that between production and reproduction, or that of creation and procreation or regeneration.

The atheistic position of Baron D'Holbach is, that "*Matter is Eternal and Necessary*."—The monotheist position is, that the preceding is a complete contradiction, a solecism that negates itself. What is necessary cannot be eternal. The first premises an absolute, the last decides a subordinate position, and has an antecedent that antedates a period of existence to the last. The two are incompatible, not convertible terms. The lines of demarcation are absolutely embraced by two distinct departments, and define themselves as the supreme adequate causation that admits of no coequality, and the universe.

This complete demonstration of Deity is a complete refutation of atheism and its subsidiary polytheism, and introduces the pure universe as the universal chart of mentality-faculty to mentality, to make the most of it for the present,

and secure the best for the future, as the immortal beneficiary, with a gratitude prompted by fidelity to these *monotheist institutions*.

The Absolute Certainty of Universal Demonstration.—God, as an absolute eternal existence, precludes absolutely all antecedents, all coequals. Atheists assume the last in their necessity, but the eternal absolute causator compels them to their own annihilation in innate ideas, that involve also, in coequal absurdity, all polytheists.

What they ask is God-like! Their last dying echo answers, God-like! Then it is heard in uninterrupted audible tones, God is an eternal monotheist, himself defined by his universal chart of all ideas, for thoughts, words, and deeds of universal demonstration by eternal adequate causation, whose elements are those of a God.

The term absolute is ever to be predicated of Deity, whose mentality-faculty is his synonym, perfect in potentiality. The term necessity is therefore to be predicated of the universe, as the organization of the eternal absolute antecedent, the causator of necessary causes and effects.

The term of monotheist, then, is identified with Deity and his institutions, while everything in life is necessary, a word that defines the whole—the universe. Mind can only depend on mentality, its most exalted potential faculty, for the best appreciation and solution of this mighty problem of the Almighty Designer and Architect. As this solution is identified with the universe and its Creator, nothing less than immortality can subserve in the perfect solution.

It is next to absolute demonstration that mentality is fully entitled to the vested rights, *to its fruition as subject to its duties*. The absolute demonstration is a right reserved by Deity for the wisest and best revelations, sacred to eternity and perfection.

Having secured this position of mentality, it remains for man, as monotheist by birth-right and life-existence, to define his appropriate position. That is his necessary obligation, as the noble free agent under the normal circumstances of his creation. He has now a universal scope of the completest triumph over atheistic and polytheistic infidelity.

Henceforth mentality has to prove itself entirely worthy of its monotheist God. It can know no creed of conventionalism, no religious sentiment but the normal result of organic monotheist elements and principles.

Spirituality and Immateriality are not identified with Deity, as they are incompatible with each other and Him. The materiality that spirituality would inspire negatives at once immateriality as also itself, and subordinates an absolute existence Deity to a necessary existence.

Absolute existence can only be predicated of him who hath no negatives, but all its creative potency and positive essential reality. Eternal, absolute causation is his autograph, inscribed on his universal chart.

The God-like Qualities of Deity.—Atheism affects that Deity can be only portrayed in qualities, by enlarging on the ideas thereof afforded by man. But is this essentially true? Mentality reaches all its ideas of Deity the Creator, a God-quality, through the universe, his chart, the universal exponent of his ideas, that refer to him as an absolute existence.

All that can be estimated as true is in credit of that universal authority for God, man and things. All God's qualities are God-like, of his standard. All are monotheist qualities of his model, not of man, who has necessarily to conform thereto, as he has been universally wrecked by his

polytheist and atheist conventionalisms. Man can never, then, wander from the universal light of his counsel in all his vicissitudes of life. As God is the author of all principles, he is, then, their model. His chart describes him the more graphically, the deeper mentality is competent to understand and read it. Deity has claims universally on mentality through His universe, therefore both God and chart have their respective exclusive claims established absolutely. That of the universe is to be duly considered as precedent, exclusive of all others, antagonistic or vicar. What others but counterfeits can there be?

The Devil, that is claimed by bible advocates by right of discovery, necessarily belongs to another universe, if an entity; and of course it is utterly impossible that he pertains to this, as it represents and vindicates God universally, its perfect Creator and conservator, who excludes all antagonist devils, all substitutes, patent *ex post facto* saviours. There can be no parties antagonistic or vicar of God or his universe, as devils, witches, spirits, angels, patent saviours, prophets, miracle or mystery mongers, their bibles or codes; hence, as God is perfect God, they are all utterly excluded by vindicating precedent, creative, absolute existence. But all such are the fabrications of pagan mind, traditional, an act of conspiracy against pagan mind, for perfidious purposes, in lieu of monotheist institutions, the only conservatives of mentality.

The Sublime Utility of Monotheist Causation.—The sublimity of the monotheist God bestows intelligent causation to mentality; while atheism predicates, assumes blind necessity, the system of fatality and the scheming polytheist mind factures from innate-idea absurdity his idols and faction agents.

Mentality, in its best efforts of reason, reflection, and

judgment, must see the wise dispensation of mentality-faculty eminently displayed in the utility of the universe, his faithful, truthful, monotheist chart. It is absolutely certain that Deity would never dispense with his monotheist chart, that conserves mind to mentality, and gives it absolute demonstration that atheism and polytheism are entirely erroneous systems of sophistry, bigotry, and superstition. What is the universe, otherwise, under their regimes? What is free agency of man under these positions? The serf of designing libellers of humanity and its God. Atheistic life of man is the necessity of fatalism, the torture of universal dissolution.

Hear Baron D'Holbach, page 103, of his "System of Nature": "In man, free agency is nothing more than necessity contained within himself." That is as clear as the mud of spiritual rappers. This is his doctrine of fatality—102 p. idem. "Fatality is the eternal, the immutable, the necessary order established in nature; or the indispensable connection of causes that act, with the effects they operate."

But absolute existence rules all this as prescriptive wisdom. So there is an end to the nonentity-necessity. Man is not, then, at liberty of desultory faith as a created being, as subject to those prescriptive obligations that sustain the normal principles of his being, as little of necessity that is in abeyance to cause and effect, the only true version of monotheist causation, that cannot be impugned by the infatuated advocates of self-stultified affiliations, much less of fatality; but he is the free-will agent of free mind of mentality, that recognizes the sublimest reasons and most conclusive demonstrations.

An American that dares be a free agent has to renounce the necessity of atheism and the idolatry of pagan mind, to secure the sublime purpose of the monotheist creation.

The Responsibility of the Universe the Monotheist Chart.—Necessity, the universal rule of cause and effect, premises universal responsibility. Atheistic necessity-doctrine, a fabulous innate idea, has to yield this primary position.

Where otherwise is the monotheist will in atheistic endless necessity—the will competent to reach and execute the high purposes of mentality-faculty? A miserable, breathing, impotent, cruel abortion.

What, then, are the high purposes of monotheist recognition? The height of its sublimest functions—not the mere gasping racked routine of necessity, but the necessity of extatic enjoyments; hence the free will of free mind must determine, through mentality, the solution of its own great problem. The free will of the free mind is to command success, by all normal principles that require the first rational lesson for mind capable thereof, by the demonstration of Deity as a universal truth-axiom, but no dogma.

What other than the universal chart is the confidential organ of Deity, that excludes others, as his unity excludes all competition? What other can be the channel but the faculty of mentality, that receives and gives currency to ideas? What is the universe but the exclusive organic element of ideas sacred to Deity? Its absolute demonstration completely estops all mankind from anything that contravenes Deity, or his perfect unity, by trinities, multiplicities, or necessities of infidel duplicity.

This chart alone can give the elements of perfect virtue, honor, honesty, and integrity.

The Monotheist Mentality-Faculty.—The nearer mentality approaches this absolute faculty, the more does it possess of the elements that annihilate time and space, or rule them. What advances the comforts and happiness, but

the wise use of mentality, that gives triumphs every moment over the rude ideas of pagan mind? The illimited co-operation of mind is only seen in the world's age of mentality's monuments. What is there of the universe that cannot be pervaded by this, the supreme created faculty? When a steamer resists wind and tide, and rides safely over the tempest waves of ocean as a thing of life, with a power of machinery that excels all ordinary efforts of muscle incapable of concentration, exceeding an extraordinary amount of manual labor, then the faculty of mentality triumphs over mere mind.

Who knows of the extent of the mighty element of what is called electricity or polarity—to what universal agencies it is devoted, what extraordinary results it executes? Where are the limits of science just initiated in chemistry and natural philosophy? See the powerful effects of steam in navigation and locomotion. All these present the faculty of mentality.

What, then, must mentality-faculty be the author of all—the universe of such? How ashamed ought the moderns to be, especially in America, who are enabled to monotheize their minds by progressive civilization, yet paganize it to the low ancient foggyism. The moderns now know that the world is not flat, as the pagan Moses taught by his deluge, nor is immovable, as Joshua falsified by his sun and moon stopping, nor is governed by their Judaism, the laws of which are to be submitted to God's principles, as the expansibility and elasticity of monotheist institutions cover universal ground, so that no partial or especial agency can emanate.

The purity of language defines the purity of ideas. Let us define *what is Religion*, and Faith then will define itself. Religion is the consummation of principles. What are

principles? The conservative elements of creation, not the conventional dogmas of faith, or theologico-political organizations. But, says the sophist bigot, religion is what a man practices towards his God, whether idol or not. Then are principles dogmatized as the property of conventionalism, that may be the worst abuse of religion. Therefore anything called worship to all and every vice, deified or incarnated, is religion—religious principles. What a desecration of ideas and language! Then is the crocodile god-worship and fighting therefor religion, predicated on religious principles! Did the God of the universe ever create such principles? As he did not, then is it not faith? Who, then, drew the sword in the crocodile war? Faith only could draw the sword that invariably becomes two-edged, and cuts into its own vitals both ways, even into religion. Hence religion did not draw it. Faith, then, is aggressive under the hierarchies of faith-organizations, that have serfs to do their bidding, inquisition, intolerant persecution, perjury and warfare. Nothing of this kind can keep people honest and religious. But Christianity is claimed to be the kingly faith. Why is it above all other faiths? Does reason so decide? No! but its bible authority affects it. That of the other bibles decides the same. It might seem to superficial men to be as well for Christians to possess the field as Mormons, atheists, spiritual rappers, or any such pagan speculations.

But is it right that usurpers should monopolize in precedence over monotheist institutions, that God gave to mind to enjoy by and through mentality? The time, then, must come when the Christians will be placed with the Jews and Gipsies as corruptors of monotheist institutions. All priests and bibles play false to monotheist God and his institutions, by their faith-organizations, imposed on pagan credulity for religion. But ought custom, that has stamped faith as re-

ligion among the nations of the world, to be changed at this late day? Positively language ought to change with the purity of ideas, legalized by science. These times are progressive, as having better ideas. The civilization of man is more and more advancing. Now, our idea of earth is that it has rotundity; it is a spheroid, instead of the bible nonsense of its being a plane; hence all bibles must come up to the correct fixed standard of the universal chart of the Creator. As Moses could not correct the idea of the ancients about the earth, where, then, are the revelations but in God's universal chart?

Faith is only by analogy—that is, by facts of logic. But are not the Jews monotheists, as they believed in one God? The same, then, might be affirmed of the mahommedans, mormons, or other pagan types. What were Moses, Mahomet, Joe Smith called? Prophets—that is, men simulating to speak from their God as the heads or teachers of their people. Do monotheist institutions recognize any such? Certainly not; all that is polytheism.

The first is entirely consistent, and allows of no latitude to nations or individuals, but defines all positions to mind on normal principles, that pure ideas may always be reached by pure language. The more mentality, the more reform in both. But reform in mere conventional faiths is all mere patch-work on an old worn-out vestment. Let mentality pursue its moral power unrestricted. It has ever to recur to the glorious universal chart, the origin of all ideas to mind; therefore from this all pagan authors, as Moses, Mahomet, Joe Smith, stole all their bibles, and palmed off such on the world for theirs—conceded them by God. There is where the people let these monks or priests get the unmanly advantage of them. Do you, monotheist, born and living as such, disown your monotheist God?

The God-graphed Living Revelations of the Universe Represent and Vindicate their Author.—The Almighty is proclaimed above all peers by this documentary evidence, His charter of the creation. Mankind have ever taken too limited a view of this universal monotheist capital, this conservative responsibility. Not revelations of the universe! They are nowhere else, and are ever present to mind for its noblest benefit and blessing. The only safety in the universe is the responsibility of its charter and revelations. Whenever any organization of faith offers man anything different from His universal charter, demand of the mock auctioneers their responsibility, or their departure, absence, and disgrace. Take away this charter of liberty and religion, morals and virtue, and the essence of vitality is abstracted. The conspirators of the adulterous alliance of Church and State have defeated man's rights by deceiving him in this particular. Who can believe such low demagogues, that will alienate this next best gift to the soul? What is one worth without the other?

Atheists deny God and soul to man; polytheists filch from him the whole charter of his mentality. Is it not time that intelligent American freemen arouse to the full sense of all their faculties, and intrust to no agents who are incompetent in integrity or mind to think, much less act for them. Why has mind only used a very small part of universal revelations, and neglected the most valuable, as constitutional representative government, until '76, in the United States, &c.? The pure reason is, mind has not reached all that capacity which mentality only imparts. Mentality alone can look correctly, justly, and comprehensively at all subjects.

Who are they that Assume that Revelations are not Universally dispensed?—The confidants of bad pagan faith, that

conspire to rule. Developments are on every side for mentality, that alone attains a mathematical accuracy and precision in the science of universal revelations, that are progressively announced. Every phenomenon of cause and effect is an indispensable, indelible revelation for wise people to appreciate and appropriate rightly in the general treasury of mind.

This axiom is one of the fixed organic or normal principles, that universal consummation is only equal to all its parts; and estimate the phenomenon of cause and effect, particularly or universally, the revelation is in accordance thereto. Where do all minds obtain their present and future dispensations, but from this sole source, the exponent of which is time? And what but pagan minds can for one moment pretend that all the past time that records and reveals all past developments, is not analogous in all its revelations?

The supreme sublimity of Deity is felicitously graphic in his universal language for universal ideas to universal mind of universal nations, that are independent of all others, all obscure tongues. The Deity of the universe has sublimity of ideas correspondent to the magnificence of this revelation. That is, mentality-faculty thought, spoke, and enacted the existence of the universe, the unlimited object of mind's study. Who can translate any national language correctly, till he comprehends each distinct sentence? Who, then, can translate the revelations of the universe correctly, with a pagan mind? What, then, are ancient pagan faiths to modern mentality?

The People's Charter, the Soul or Mentality's Chart.—The people hold their documentary charter of the God of the universe, and are alone directly responsible to Him, through mentality, the responsible faculty of mind. Men-

tality-faculty, the universal benefactor, the Creator, is truly represented by the relations of cause and effect, principles universal and adequate for normal regulation of universal economy and good faith to the beneficiary mentality, the highest faculty directly appreciable to mind in the universe. Mentality, in its best faculty, can only appreciate Deity by the ideas illustrated in His universe, the universal evidence of His mentality-faculty. Mind can only judge of Deity by this almighty faculty that comprehends all.

What, then, is mentality, as illustrated by universal fact? Mind can only judge of mentality, the soul, by the exercise of its faculty, as mentality can only estimate Deity in regard to his faculty by the universe. What is the faculty and capacity of the most exalted condition of mind, expressed by mentality? It has that of pervasiveness of universal matter, and cognizance of Deity, its creator, through it. This constitutes an evidence of power through potential science, an evidence demonstrative of the perfection of mentality-faculty in conservative principles. What limits a part of its faculty, thought? Nothing less than absolute faculty, Deity himself, as it transcends the universe.

What, then, is there of the universe that is not in abeyance to this faculty of mentality? What can set limits to its capacity? Is it space, or time? Mentality pervades both. How far can mentality be relational to all the orb components of the universe? The faculty of thought is relational thereto through the universe. As our organizations do not traverse space, what is it that does? Thought, the soul. Can immortality exclude it? It surmounts it in reaching Deity. What sort of element is the soul? Is it not an element that surpasses the exquisite inherent qualities of all matter? and therefore its function is analogous to its pervasive existence. It is objected to the soul by cavillers of atheistic metaphysics, that its organized exist-

ence undergoes dissolution. As mortals, we perceive that organization is essential to the soul, necessary to its universal existence. Man, clothed with humanity, comes into and goes out of the world. But that very change, the finiteness of various modifications of matter, demonstrates an all-supreme power.

No Monotheist Creation is in vain, as all Fulfill their Relational Part.—To what purpose is mere mortality of mind? All such is fatal to the proposition of monotheist consummation. Mind can appreciate the defect of the universe by absence of mentality. It would not, in its absence, be a universe. The Creator has introduced the soul to the universe for His monotheist purpose; He has introduced it to life for the best existence; it needs introduction to immortality to secure its permanent welfare and happiness. And how is that to be insured? The dissolution of its organized existence is a necessary, a cause and effect prelude, to reach the means accorded by the Creator to render the soul happy. Why has mentality the faculty to appreciate its God? Deity is perfect, and could not wantonly have endowed the soul with this degree of power and function, to blight it in the hope.

Has the All-wise Institutor of man's noblest passions, that aspire to immortal fruition, created them in vain? All man's passions are created for real enjoyment, at maturity and under the proper regulation of mentality. This, then, forms no exception, and mentality secures the fruition in the maturity of its adaptation and perfection. The soul is only known as the sublime faculty of mind by and through mentality, that operates with more or less relative ubiquity of benefits by thoughts, words, and deeds.

How can the soul, that lives to some purpose of its action, as nothing is formed in vain, that redeems the vassal-

age of mind to free mind, as illustrated by the honored patriots, heroes, and sages of '76, expire as useless as its body incorporated into its material elements? As all will have by dissolution a mutation to analogous elements, what are they of this choicest specimen of production?

The soul is the official faculty, the life-adjusting guardian. We can estimate the soul, the mentality-faculty, by the pagan mind, that is necessarily ignorant, depraved, corrupt, corruptible, and corrupting. Why is this difference? From the sterility of its food. By rigid adherence to monotheist institutions, mentality in all its magnificence is developed. By their neglect pagan mind, that lives in all ages as the barren vegetation, the worthless weed of existence, springs up on its own folly and weakness. What does the primary cause and grant of life, the august creation of the universe, imply? The highest revelation, the quality, capacity, and faculty of mentality. That premises adequate means for their fruition. The demonstrative evidence to mentality of Deity premises adequate correlative advantages. When it is decided that the universe was instituted for monotheist purposes, the consummation is demonstrated in the monotheist existence. But atheism affects that man predicates his ideas of Deity on man's image and character, when the very reverse presents through the universal chart the model Deity for mind. All others, atheistic and polytheistic, are innate ideas, absurd nonentities. God is facultized mentality, that renders man organized mentality.

Man is a spirit, as he is indebted to the atmosphere for spiritual or breathing existence—the only being that we can recognize as spirit that is referred to as spirit-existence, whereas God is not and cannot be as God. Then what is mind without body, organization? What is the universe, if organized mentality be blotted out? The monotheist institutions of the universe endow mentality with the sublimest

functions for happiness, that would seem imperfect unless immortal.

The conclusion is inevitable, the evidence demonstrative, that the perfect Deity has not created the soul or mentality for less than the highest, best of purposes, and that anything less than immortal fruition would be fatal to the whole proposition. The more valuable the possession, the more costly is its acquisition. Where is there a rose without its thorns? The richest of all flowers, the immortal soul, can only blossom and fructify in its appropriate climate and space, the immortal presence of mentality-faculty.

But why has not Deity vouchsafed the whole revelation on this theatre? Would that be wise, to anticipate by immature verdancy that which only matures by a universal integrity? Immortality, conceded without the benefits of elaborated exertion and all the triumphs of merit, would be that much divested of its intrinsic worth. Its revelation, now next to certain demonstration become absolute, could not render man as man on earth all adequate benefits of religion, as the premises of his own exertions and hopes to be realized, to say nothing of the ennui of life with many, who would anticipate in wish, if not in act, its dissolution.

The Civilization of Man is Monotheist Provision.—'The monotheist institutions of Providence are his bountiful adequate capital for all mankind, as monotheists, to insure the sublimity and purity, the felicity of mentality, while faith-organizations, in their whole type, are the ignoble pretexts of pagan minds, to overreach the immature and imbecile great human family. All mankind are monotheists, as their monotheist creation insures, emanates from the one perfect Almighty. It is the most felicitous wisdom of mentality-faculty that He has not left man's actions at the mercy of human creeds or faiths, or any such arbitrary contingency.

It is utterly impossible for faith-organizations to present a true standard for conscience, as they all invariably emanate from speculative iniquity and political conspiracy. What can it profit man, as to his civilization, to gain the whole world of such inanity, and lose the jewel of the mind, the right decision, the conservative civilization of mentality? But few people know what they do believe, as fashion of courts, interest or prejudice of self and associations, directs them at the bidding of those who dictate without principle. How few pure monotheists have done justice to their own minds, the races of mankind, the creation, or their Creator, which is most of religion! The positive reason is, that pagan mind has had the ascendancy, and the enlightened independence of mentality has not been effectually declared, for the real good of civilization. Monotheists have done little, as yet, to recover what has been wrested from all mankind by infidels, polytheist and atheist, who have outraged God and his monotheist institutions.

The World is one of the Radiating Schools of Revelations.—Life gives the diploma in the lessons of universal phenomena of cause and effect. These teach mind to appreciate the nature of things as they are.

Who is the discontented and weak mind that asks of Deity more dispensations than he has vouchsafed? As well request another universe. He that thus commits mind is impeachable for want of wisdom or integrity. The best maxim of wisdom is, to secure all the available capital of such position as absolutely necessary, since this is all that can be justly expected in this state of organic existence.

Is the person who violates wisdom prepared, in responsibility, for all disadvantages as advantages? Does the objector know to what a miserable existence this folly would

lead, in unveiling the events of the mighty future? The enjoyment of the present and the solace of the past would be merged in the sorrowful anticipations of that to come—life would be a curse, and existence its penalty.

What fatuity about dispensations, codified as mosaic, or spiritual, as infallible popes or theatrical rappers fabricate all similar types of imposition theologico-political! What fanaticism about milleniums, to render existence of the human race happy, when its permanent security has been guaranteed with absolute certainty by the monotheist institutions of Deity! The victims of the miscalled spiritual demoralization might have been saved, had they wisely studied the true maxims of these lessons, that man alone is spirit, and that that is false doctrine which premises God or mentality, dissolved from earthly organizations, a spirit.

The universal chart meets mentality's fullest approbation and affection. Any other can inspire no just confidence with any but pagan minds. It is clearly evident that the present dispensation of the universe, evolved alone by time, the only exponent of universal facts, is the only one adapted to the constitution of mind and nature, the universal functionary.

But the bigots affect yet to foist in mosaic ones. Have they more regard, then, for an imposter—in a word, for their own self-interests—than the general welfare of mankind, whom God made altogether monotheist? Americans that know all the types of priests to be swindlers, cannot stop at that point of excluding them. They see the whole evidence of priest-swindling daguerreotyped in the Mormon apology of faith-organization, an adulterous polygamy, and the making kings of their church prelates, uniting Church and State despotism.

As mankind have been cut out of their birth-right in government by monarchy, they have been cut out of their

monotheist birth-right by faith-organizations and usurpations. Why, then, have them, that ever present such dangerous and needless exposure to temptation? It is a remarkable fact, that they, above all others, that decried exposure to temptation most, in libeling Deity by advising him thereof in petition, are the patent saviours that have left the most fatal faith-temptations, that lay Europe in carnage and gory murderous wars by their two-edged swords. Never will this be rightly corrected till conceited pagan mind obeys the mandates of mentality.

What is the Conscience?—That valuable organ of mind that executes the excellency of religious principles. How can it be executed? Only by and through normal education. That brings us to the due investigation of religious normal principles. No mosaic bibles can fairly comprehend or represent them.

All normal principles are supreme by conservation of the universe embraced in cause and effect. Terrific as world or universe storms and concussions are, still all are in abeyance to principles for vindication of purity. Mentality-faculty gives all creation subservient to the great object of mentality, in its felicitous conservation, and principles rule all matter rightly to this universal necessity of cause and effect, to the most beautiful harmony, the most salutary and perpetual consistency.

It is the duty of all states to have the adequate protection against all physical and social poisons of conscience. One of the clearest before mentality is faith-organization. All nations have their vices as America has hers, but any nation that lets in organic faith-vice, licenses universal licentiousness.

America, then, is vindicated from governmental union with this odious criminality, and is that much better than

the balance of the world. The clergy affects to rebuke vice in general, while it stupidly has embraced the mother, and despoiled the family of man.

What does free mind of mentality need a priest for? To expend a living on him? Is that honorable, honest, religious conscience in the priest, to ask or receive money of his equal or better fellow-citizen, knowing that all he has done is worthless? The priest, then, is a swindler to all intents and purposes, in the code of religious honesty.

The Exclusive Universal Chart is attempted to be Fraudulently Counterfeited.—What are the counterfeits that are palmed off? They are all types of faith, in adulterous union with monarchies and their provincials. These types of faith commit all kinds of fraud of the worst sort before God and man, and give paternity to generations of criminal evils, an endless batch of frauds. Whoever receives them knowingly, impeaches his integrity, as he justifies counterfeiting. They are guilty and responsible who receive and endorse this clear perjury with facility, because, though a kingly one, it is of the court.

What is the reward? The infallible Pope stultifies mind of his own people, who ought to be free minds endowed with the brightest mentality. Would this apology of a man prefer this degradation of his people, to the glorious honor of being right and religiously just? All faith-organizations violate all the normal principles of existence. All saviours, incarnations, avators, deifications, patented, canonized, or sainted, are unauthorized nullities, that all but pagan mind can see, know, and condemn. Those who give currency thereto, are playing false to Deity and his universal chart.

As long as the last exists, all bibles, Mosaic, Mormon, Mahommedan, are estopped. All such are irresponsible

and worthless. The only religious responsible basis for all mankind is on monotheist principles. Mankind need their conservative action, that will ever preclude all the evils, atheistic and polytheistic faith-organizations, or want of proper conservation.

Free Mind.—The progress of this best age bids fair to counteract much of conspiring organizations, that vitiate books, corrupt the press and booksellers, that palm off imperfect dictionaries and histories for those of normal science, most unjust to monotheist ideas that fully confront all machinations most demagogical, that debase the noblest genius of mind to incompetency and unworthiness of fiduciary honor.

The monotheist free mind is eminently vindicated in American institutions, presenting the loftiest of all national triumphs, that a perfect Providence has furnished the necessary means to advance man as he intended at first, for so far from his fall or the curse of the earth, that both are perfect man and earth, an undeniable position to polytheists, who seek to destroy the influence that overwhelms them all in oblivion.

The free press of America must speak out freely. But is not even the American press repressed by ecclesiastical censors, social proscriptions, the relic of barbaric royalty? As reformer, does it go far enough for the elevation of mentality to lasting ages of time? The right influence of the press can be, if properly directed, effectually felt over the world. The world must ever respect the full legitimate power of the press.

Its restrictions, even in this country as on free mind, by foul associations, faith, political, and theological, that are one and the same to the spoils party, spread this malign conspiracy of faith-faction that ever engenders warfare. Is, then, the press ever venal, subsidized, or incompetent of its functions?

What Interest have the Americans in Faith?—Only as a matter of truth, subject to demonstration, otherwise it is too dearly purchased. What is all the faith of conventionalism worth? Nothing; yet men have sold their birth-right for this credulity, nonentity, the necessary dictation of polytheism to exist. What faith-organization has not been abused politically—made the serf of party? No faith is worth anything, unless to be endorsed by positive essential facts. What does any of its bibles define? Nothing but its conventionalism. The Jew bible defines Judaism. What is the position of believers? They are that much weaker by this violation of the great fundamental principles of monotheist institutions; and, if with full and perfect knowledge of the fraud, to receive and endorse it would be fraudulent.

But is not Christianity a benevolent organization? Where is the evidence that Christianity, or any other faith-organization, ever contributed one single new idea, any additional stock to the original creation? Philanthropy, and all other virtues that adorn man, are monotheist institutions and ideas, and owe their paternity to the benignity of Deity, their revelation to mentality. Hence Christianity deals in false assumptions and premises, while monotheist adhesion is conspicuous by fidelity to principles. This is established ahead of all poisons, physical and social, liquor or other, by universal legislation. What, then, can faith-bibles teach, that Deity has not already provided for most wisely?

Adopt, Americans, most wisely His provident benefits, and use them most effectually.

The Sacred Position of Religion.—The position of religion is authorized on the best appreciated, established normal unerring principles. Any faith-organization that assumes to represent religion, is iniquitous in the inception

and criminal in its execution; violates all normal principles. The right to religion is the reserved right of the Creator. No government on earth, no papal or imperial priest, can act vicar in religion for a moment. All their proceedings are nugatory, and are amenable as treacherous to monotheist institutions. These are the safeguards that God created. Faith-organizations, so far from giving the last, violate them; are the general violations of religious principles and conscience. What restricts cupidity and perfidy? Conscience? That had been originally violated. Nothing less than the true education of monotheist principles, that produce expansion for general good, exalted to extatic immortal beatitude; while the last are limited only by universal degradation and ruin. Where is responsibility, that rules mortals of every grade, to be adequately fixed? Not in the infallible will of popes, nor in his codes or bibles of his types and keeping. Providence has answered the question by prudence. The public needs, and has indisputable right to, all the safeguards of adequate protection. What are they? The model government of the United States teaches the world.

The first faith-issue was a false currency, and has flooded the world with that and all its concomitant evils, a multitude of crimes, bloodshed, and assassinations, loss of life, liberty, property, reputation, soul, mind and body—thus faith is aggressive on religion, and does injustice to its institutions. It is worthless, and not fit to be trusted by honesty.

Faith-Organizations.—But where is the mosaic, the chief of these? The universe, in self-justice, has nothing to do with him more than man, as its consummation has entire precedence; and as his paper bible is part of its dust, it will return thereto. God did not need Hebrew or Mosaic secretaries when the universe executed his whole revelation.

The universe, then, is and has ever been God's secretary, and the crime of man has been divided between the malefactors, as Moses for his false pretences, and the blockheads who culpably endorsed them. But are the revelations of Moses to be discarded? What revelations? Did Moses ever give revelations? As a religious being, aiming to be, you cannot talk with truth if you say that.

Moses, the Jew, only gave the patent laws of Judaism, entirely useless and hurtful to the world, at least to the monotheist part of it—that is all—which is all by the rights of creation, conservation, and revelation. But mosaic laws were expedient, to introduce the Saviour. Conservation of the universe, by a perfect Creator, saves all patent saviours the trouble, and His universal chart has ignored Mr. Moses and his whole type.

Now this is an age that is surpassing that of pagan mind, and must justly exclude pagan idolatry. Hitherto the people were too modest in seeking their rights of the autocratical conspirators, kings, priests, and affiliations, that make the most out of this basely gotten capital. Do these collusive spoilsmen ask mankind to trust them, and believe their bible that is entirely superseded by the absolute demonstration of Deity, by His universal chart, that never knew such low miscreants as Moses, Mahomet, Joe Smith? As well trust the desperate speculators for millions, without responsibility. To take their word, or their paper bible word for it, all of the same type, is about equal to taking that of any other worthless paper, ruled out by the supreme decision of the universe. Who and what are they? The companions of kings, the most iniquitous of all counterfeiters of people's rights. They pretend to inveigh against the use of God's universal, adequate capital, because their spurious substitute is entirely ruled out. Who, that is of the right stamp, could adapt this rickety craziness? These

organizations and patent bibles are amenable, as malefactors, to the only tribunal, the universe-bible and mentality. All these, as partisans of polytheism, will terminate, as all isms, by an inglorious death. Independent of all these satisfactory considerations, what does an enlightened American wish with hierarchies, that promote their prelates, and impart titles of grade and salaries of royal taint? But, then, these organizations number such multitudes, and that is an important item.

Biology demonstrates that the mind of mankind can be affected to passivity to a very great numerical amount, probably one-fifteenth; and it is likely all churches, as spiritual rappers, may have their full quota of them. This is a question that concerns mentality. The American mind is elastic and progressive, or has the elements of progression. Let it have a fair view of it; only what is right. There are many in the world that are inclined to atheistic or polytheistic infidelity, that ought to investigate enough for removal of the difficulty, and secure what is absolutely right, by the monotheist institutions of God.

The whole Panorama of Faith-Organizations.—This comprehension alone enables mind to realize all the fatal effects of faith incongruities. Their origin dates back to the first pagan mind; their strength to the collusion of despotisms with superstitious bigotry, endorsed by ruffian spoils-party. They all sacrifice to their idol images, and it matters not whether country or blood. Wherever mentality turns its horoscope, this deadly blast is ever present under such regimes. The imperial bear garden of Europe at present confirms all this to the disgusting reality. Why can any intelligence, who ought to know much about this matter, ever halt at this fatal infidelity? What can they promise themselves, but a participation in that ignoble condition? Be-

hold the fruits seen in this panorama, even in America, where the mormon degeneracy is established as the deadly fruit of such criminal germs.

All is fraudulent stock from such faith-paper. If the fraudulent issue of stock be punishable, what ought not the fraudulent issue of bible stock, and all the resulting interests insure, when mentality has absolute demonstration that it is a fraudulent issue on the universal monotheist stock, that admits of no substitute, the representative of a God that permits no proxy? There is no better fixed, ascertained fact of revelation in the universe, than that all particular bibles are fraudulent issues by fanatical malefactors. If these faith-pagans ever reason, it is by the instinct of self-interest, that they worship. They sacrifice the nobler, finer qualities of mind and being, the elevation of which is placed in man's own hands, desecrated by ignoble faiths.

The Book or Bible that Furnishes all Ideas.—What book is that, asks the polytheist, as the bigot declares that he got all his ideas from the bible of Moses? The one-idea zealot has got to the height of his idolatry, when he worships the mosaic image that limits his mind. He is so full of prejudices, that he declares that he can only read or take that authority for the guide of his life. Can any analyst fail to see the raw material for fanatic carnage for all ages, when thus placed in the manufacture of papal or imperial priests, who claim all the protectorates they can get? Some will even go so far as to ask for the antecedent black-letter books, that can contradict the statements of the bible or their writers. These one-idea tools of priests are gullible, fit subjects for receiving the infallibility of a pope, whose very position renders him the most fallible of all that gulls.

But sectarians of all types are thus prepossessed. What, then, is the essential difference between the catholics and

protestants, all of whom take the kingly mosaic image to their worship? Who, of all the type of faith-organizations, are exempt from intolerance and bigotry, their distinguishing characteristics? Rather than have any organization the least tinctured with such ignorance and disposition, let it be annihilated by its own inherent weakness. Does the world know whence it has erred? The only book or bible that can furnish ideas to mentality or mind, is the universal chart of God. To this the religious of the world only can devote their best attention and respect, as all else are miserable plagiarists, whether held by conspiring, imperial, or subordinate priests.

Monotheist institutions are the liberal, adequate endowments, and are all chartered by the universal *living executive chart of Deity*, for the great family of man. These genuine elements of cosmopolitan beneficence give the only congeniality of feeling with the monotheist God, mentality-faculty, that mentality can truly adore and revere. These institutions are the only adequate means to originate unanimity of feeling, the perfect finer feelings, that make people honest and gentlemanly, the essential need of the world.

The Monotheist Position can Vindicate its Triumph. (Analysis of the Appendix of Baron D'Holbach's *System of Nature*.—1. On page 341 he says, "The motion of bodies is a necessary consequence of their essence." This position of atheism renders essence antecedent to motion, and necessarily independent of it, as "the motion of bodies is a necessary consequence of their essence." This absolutely demonstrates antecedent adequate causation.

2. "Everybody in the universe is in motion" This demonstrates that the universe, the universal essence, was organized and gave results of universal motion.

3. "Action is essential to matter." This demonstrates that matter is composite when considered with motion.

4. "Motion is inherent in nature, which is the great whole, out of which nothing can exist, and is essential to it. Matter moves by its own energy, and possesses properties according to which it acts." Nature is universal organized matter, that had the antecedent of its organization in adequate causation. All motions, essences, and properties are identified with composite universal organization, that embraces the whole creation, that moves by communicated relational energy.

5. "In attributing the motion of matter to a cause, we must suppose that matter itself has come into existence—a thing impossible; for since it cannot be annihilated, how can we imagine it to have had a beginning?" The antecedent causation of the existence of matter is its conservator from universal annihilation or dissolution, and that position, essentially, necessarily cause and effect, premises its beginning.

6. "Matter has always been in motion, as motion is a consequence of its existence, and existence always supposes properties in the existing body." Of course matter has always been in motion since its existence, but existence, the premise of properties, necessarily refers through organized cause and effect to causation.

7. "If every motion, therefore, be ascribable to a cause, and these causes being determined by their nature, essence, and properties, we must conclude that they are all necessary, and that every being in nature, in its given properties and circumstances, can only act as it does. Necessity is the infallible and constant tie of causes to their effects; and this irresistible power, universal necessity, is only a consequence of the nature of things, in virtue of which the whole acts by immutable laws." But nature, the universal whole,

certainly came by organization, as her composite elaboration demonstrates with geological and astronomical evidence of design. Atheistic necessity is a subsequent *ex post facto*, worthless, therefore, as all *ex post factos* of polytheism. The cause and effect phenomena of nature are universal, and therefore leave no vacancy for the ties of necessity, which, of course, is nothing more nor less, as she is perfectly, absolutely, and demonstrably identified and personified with cause and effect. This conclusion is inevitable, necessary, and absolutely established by Deity, the antecedent causation. As necessity is a consequence of nature or natural existence, it is blended inseparably with the universe that is in abeyance to supreme rule and regulation. All this is immutably and infallibly true.

8. Page 343. "Motion is a property of matter." That premises a transaction subsequent to existence, if language mean what it is intended. It is a vested right.

347. "Nature is but a machine, of which the human species makes a part." That premises all as a production, all as mechanism of a Supreme Designer.

353. The Baron says, "Dr. Clarke has adduced the strongest arguments which have ever yet been advanced in support of the existence of a Deity."

His propositions may be reduced into twelve heads. 1st. "Something has existed from all eternity." The Baron replies, "Why not matter rather than spirit?" "That which cannot be annihilated necessarily exists: such is matter. Matter, therefore, has always existed."

I reply that that which necessarily exists is subordinate to absolute existence, which conserves it from universal annihilation. Matter has always existed from universal organization, antecedent causation.

2d. "An independent and unchangeable being has existed from all eternity." To this the Baron asks, "What

is this being? Is it independent of its own essence? No; for it cannot make the beings whom it produces act otherwise than according to their given properties." This is consummate nonsense. That very property is the very reason of this perfect power, that makes them act consistently to creation. He asks, "Is this being unchangeable? No; as such a being could neither will nor produce successive actions. If this being created matter, there was a time in which it had resolved that matter should not exist, and another that it should. This being, therefore, cannot be unchangeable." If this being could will, he could produce. If he could not produce, then he is impotent. But that is inconsistent with his antecedent causation, that is perfect absolutely. There was no such time antecedent alluded to by this atheist, as created orbs produce time and are its exponents. The two next propositions do not involve discussion.

5th. "A necessarily self-existent being is necessarily eternal." This proposition of Dr. Clarke involves a contradiction, a solecism, making Deity in abeyance to necessity! The Baron absurdly wishes to unite this being with the universe, but this is neither nature nor matter naturalized.

6th. "The self-existent being must be infinite, and everywhere present." The Baron exclaims, "Everywhere present! No; matter certainly occupies a part of space, and from that part, at least, the divinity must be excluded." My reply is, that Deity is represented as vindicated by principles.

7th proposition is obnoxious to the same solecism of necessity. "The necessarily self-existent being must be one." The Baron says, "But can any one deny the existence of the universe?" Its existence is in abeyance necessarily.

8th. "The self-existent being is necessarily intelligent." I say, He is absolute mentality-faculty for the production of ideas. Intelligence receives ideas; hence the last is organic existence. Dr. Clarke is amenable for two solecisms, in giving Deity intelligence that belongs to humanity, and necessity that is the property of causation. The first is essential to polytheism of Dr. Clarke, who learned of the primer of Moses that solecism. Deity reflects only ideas, not thoughts and words that emanate from ideas. Deity has, therefore, mentality-faculty—man has the intelligence of mentality, and is a spirit as a breathing being—God is not, cannot be a spirit. 354. But what an admission the Baron falls into about nature: after justly rebuking Dr. Clarke about intelligence of Deity, he says, "since nature contains intelligent beings, why strip her of intelligence?" Where is the intelligence of nature? If he admit it, he adds another more impregnable point to monotheist supremacy, that thus subordinates nature. Nature has intelligence; hence is not eternal, but of time duration.

9th. "The self-existent being is a free agent." The Baron says "he is not free." As God is the author of all that free mind adores, he is the author of all that is essential freedom. Any other is not freedom. Hence the objection is a subtle sophism. God is demonstrated by universal evidence, to the adequate satisfactory conviction of mentality, as absolute existence that rules all by virtue of his creative freedom, that has perfect precedence and perfect free scope.

10th. "The supreme cause of all things possesses infinite power." The Baron objects: "But if man be free to commit sin, what becomes of God's infinite power?" Principles vindicate it.

11th. "The author of all things is necessarily wise." A solecism. He is absolutely wise, I add.

12th. "The supreme cause necessarily possesses every moral perfection." Absolutely possesses, is added. In contemplating Deity, mentality perceives that atheistical necessity is a chimera, and that spirit or intelligence cannot be applied to him who governs the whole with the best result. 355. Seeing that conventionalism of all kinds are incompatible, futile, pernicious to man, mentality has only to advance its absolute proofs of God and his monotheist institutions, that are irresistible over the pretexts of atheistic necessity and polytheistic faith. God's providence is pre-eminent. What is the universe, but for God's immutability, the anything that is objectionable to atheists and polytheists, whose criticisms fail in essentials?

356. "Upon what is founded God's goodness?" His normal principles. 358. "The basis of morality must be necessity." That is as much innate idea as any of polytheism. Religion, says the Mormon, bids polygamy. If this be religion, mind and man have retrograded. The sacred laws and principles of physiology have bent to this disgrace of faith-faction. Religion inculcates change of all to better government.

What, asks atheism, is the benefit of Deity? He is of universal utility and model. His universal chart gives the evidence that produces conviction with certainty. This unanimity of mentality will reach mankind, as mentality-faculty is the idea only legible to mentality. Pagan mind reads pagan idolatry. But why so particular about words? Because only one word separates the idea of God from atheism; that is absolute. But for that atheism would triumph. A word distinguishes religion, or its offset, conventionalism, child of faith. Mind needs morality that will not only calm and arrest the storms of atheistic and polytheistic conventionalism, but absolutely anticipate and prevent them. The first have been rushed by factions for

thousands of years; now let monotheist institutions have a fair test. Both atheists and polytheists deny the true sublime relations of the universe and God. The polytheist denies the universal revelations and the proper relations; so does the atheist. 360. Neither is compatible with sound morality.

An analysis of all relations is absolutely, not necessarily or by faith, essential. This, then, is the adequate reason of conventionalism being inadequate. They both ignore religious principles, and their advocates compromise their conscience, the peace and welfare of nations. Whence I impeach imperial and papal autocrats of faith-factions. Atheism and polytheism are mere sophisms.

The God of mentality is the certain God of the universe. The more mentality, the more God is appreciated. This, then, gives a sublime illustration of immortality. What is society without normal principles? Morality, government, laws, religion are guided by their appreciation, if man's chief good be consulted. What else is the society of mentality? Behold her monotheist institutions; they have never been faithfully executed; partial executions have lessened their benefits.

362. If you listen to nature merely, you get an idea only of partial existence. Can the creature organizations meet all the demands of the creature? None less than the Creator. With what consistency can nature or remorse address their delinquents, since they will specially plead a supreme necessity, and throw their own necessary inconsistencies in their faces. Atheism and polytheism are deprived of all confidence, as they have been vindictive. They die of their own poison, and must implicitly yield to monotheist vindication.

Analysis of Baron D'Holbach's Work, Good Sense.—This

work, in its most material points, has been lauded by Voltaire and D'Alembert as "more than good sense." It is considered an extraordinary work of atheism—one of the most "terrible." Does Voltaire, then, as atheist, endorse it in its terror? In his Preface, p. viii., as abundantly elsewhere, the Baron speaks of "the religions of the earth," and to this the reader's best attention is directed as utterly untenable. There is no such thing; all are faith-organizations. I premise this most distinctly as adverse to much of his dissertations against the inconsistencies of polytheism. I quote this lengthy passage from p. xi. as essential:

"To discover the true principles of morality, men have no need of theology, of revelation, or of gods. They have need only of common sense. They have only to commence with themselves, to reflect upon their own nature, to consult their visible interests, to consider the objects of society, and of the individuals who compose it, and they will easily perceive that virtue is advantageous and vice disadvantageous to such beings as themselves. Let us persuade men to be just, beneficent, moderate, sociable; not because such conduct is demanded by the gods, but because it is pleasure to men. Let us advise them to abstain from vice and crime; not because they will be punished in the other world, but because they will suffer for it in this. There are, says a great man, Montesquieu, means to prevent crimes, and these means are punishments; there are means to reform manners, and these means are good examples."

Evidently this defines the position of the preceding quotation. Mankind must have a proper standard as model, and they cannot reach that short of Deity. They cannot comprehend the whole question of vital existence—cannot translate the universal revelation of an adequate antecedent, without the whole sentence of production and reproduction. Common sense is very well, but is it to be atheis-

tic, conventional? Persuasion is not essential when normal education takes precedence, and must come by principles of the highest order—not mere pleasure, but duty—not merely to mind, but progressive mentality—not mere dogmatism of this or that ism, but to all appreciable science. Morality is isolated, unless it embrace the best consummation of normal principles that constitute religion, because it embraces all practical comprehension that is organic, not faith-organizations. The means of Montesquieu, as quoted, to prevent crimes, is not by punishments, as that is only partial and the least part; it is the institution of all essentials, as premised, as good examples cannot be originally reached, or reach others effectually, except by the full comprehension of universal principles. There is a void without religion and God, that cannot explain or fulfill the mighty government of man, who absolutely needs the model.

On the Idea of a God—(p. 6).—It is very difficult to find Baron D'Holbach's right position for monotheist discussion, as he has expended so much of his views on polytheists.

He begins: "The principles of every religion are founded upon the idea of a God." This portrays for himself and polytheists the doctrine of a pagan age, namely, faith-organization substituted for religion. I premise that no man or set of men ever founded religion; there is but one, and that is as normal as principles. I premise this essential, invariable point. He then says: "Now, it is impossible to have true ideas of a being who acts upon none of our senses. All our ideas are representations of sensible objects. What, then, can represent to us the idea of God, which is evidently an idea without an object?" Adequate causation presents us that true, very positive idea from cause and effect—this is the archetype; and reason, the very best of our senses, mentality, is fully acted on. It is not an innate

idea, an absurdity, but the mighty triumph won by religious principles, not conventional doctrines, through the sublimity of reason. The Baron almost spoils the subject by inclining to the crude obliquities of polytheists and pagans, as when he says "every principle is the result of reason," he goes on the supposition that man founds principles. What an idea! Man has only appreciation thereof. This Almighty Being gives universal action on our senses, hence the idea of God is universal to reason of mentality.

Page 7. He argues with cold speculation that there is no relation between an infinite God and finite being. The very strongest of an adequate causation and creature, the very best of all feeling of paternity to its offspring.

Page 7. "Where there can be no relation, there can be no union, communication, or duties."

The whole universe is one of relations; is relational to its antecedent as adequate causation, that elevates him above (p. 6) "the nature of God," as his existence is absolute to any nature. What other is more potent, magnificent, munificent, the foundation for more universal benefits? Thus, in saying God is infinite, that establishes all religion for the finite being or creature. The idea of infinity is to mentality the idea of model, archetype, and all that perfection furnishes, as less could not create or conserve with all the blessings that man can seek. The Baron continues, "Thus the idea of (infinite) God can never enter the human mind." The idea of such a God is the only one to fill mentality of his mind with the profoundest reverence, gratitude, and adoration. The Baron uses much special pleading on his negative positions, that do not require much attention. It is the easiest thing, a natural result of reason for religion, to follow after the right view of Deity in causation. He wishes to make all available capital out of the difference of infinite and finite as presented by him; but what does

it all amount to? Mentality-faculty created mentality, the most pervasive of all universal faculties. The first stands in the sublimest relationship of paternity to the last. His chapter "On the origin of religion," p. 8, applies more or less to faith-organizations, that mislead him and polytheists. It is useless to copy the whole book to confute it, as much of it is his discourses on his positions.

Page 10 as 6, nearly. "The existence of a God cannot be proved." I wish not to repeat much of this attack on polytheists, whose weakness he details. Page 11. "To convince me of the existence of that Being, it is necessary to prove to me that it is impossible that such a Being should not exist." The good Baron says, "That which exists necessarily is that whose non-existence implies a contradiction!" But is that the position? Necessity is the certainty of effect dependent on cause—necessarily belongs to Deity's creations. Not to him, my good sir! you seem not to understand your subject. God's non-existence is impossible, as his existence is absolute. What can touch that, good Baron?

God exists absolutely, not necessarily; this confutes all atheistical vagaries. The universe exists necessarily, not absolutely. Necessity is one of atheistical dogmatisms, as bad as polytheistics. The very moment a Deity is satisfactorily proved, demonstrated to the world, all polytheists and atheists are completely dead. The Baron continues in the last sentence of this chap., p. 12: "Every religion has hitherto been founded only upon what is called, in logic, begging the question; it takes things for granted, and then proves by suppositions instead of principles." This is pre-eminently as applicable to atheists as polytheists. Monotheists have been modest. They have not urged their organizations, nor have they done justice to their thoughts by words and deeds. It is to be hoped that a returning sense of justice will arise in the minds of freemen.

"Spirituality of God."—This is not monotheist by any means. It is a solecism, nonsense. This is the most ridiculous contradiction. A spirit is a subordinate to matter, the atmosphere. The God of absolute existence, a breathing being of atmosphere, his own creation! This is a nullity. Hence there can be no more capital for spiritual manifestations. "Othello's occupation is gone." The metaphysical, spiritual God is a nonentity. How came any rationalist to miss the fallacy of this idea? This is as great a solecism as the "nature of God," advanced by the Baron. The Baron says, p. 12, that "Metaphysics teach us that God is a pure spirit." Now monotheistics teach that he is pure mentality-faculty. Pagans believe in spirits, devils, and such. What is the authority of polytheists worth? But worthless as all are, they pretend in their discomfiture that none have the idea of a God except through their position, which, if not adopted, makes the recusants atheists. What justice or intelligence do they thus manifest, to be so ignorant of the monotheist universe of mind and matter? Monotheists can have no idea of polytheistic metaphysics, or multiplicity of Gods, triune or any number. Mentality can only know one, and that by the unity of mentality.

But how much wiser is the Baron's appeal, page 13, of "universal existence from the bosom of matter"—"which we see, act, move, communicate, motion, and incessantly generate." Both the polytheistic spirituality and the atheistic nature are nonentities. The last is derivative and relational—not the primary antecedent, adequate causation.

Is atheistic nature adequate? Not for production; that gives a basis for reproduction. Cause and effect cease if there be no causation, as that necessarily gives the motive power. All rationality concentrates in this adequate power. Does it reside or abide in muscle or mentality? The action on matter premises the universe due to causation. The

nature of atheists is metaphysical, as the polytheistic spirituality. Then analysts must look at the highest appreciation.

13th page. 'They, of course, cannot adopt the "mind" of "spirituality." The atheists are shocked about this "nature" and having "no hands." They need not trouble themselves about any such of faith-organizations.

Monotheists only adore pure mentality-faculty as the perfect being of adequate motive power. What is the action of mentality upon matter? This gives the idea of a model. What is the resulting action of mind, that is reason, upon matter? Is it a successful executory act? How does a reasonable being act? His reason directs his will to execution by his organization. Then consistency of causation decides in ratio for the sublimity of reason and its author's resources, whose power-faculty is identified as one of his elements. Now it is not mind that is human that analysts scan, but mentality-faculty, a unity concentration of all the divine elements, adequate for perfect ideas and their execution. Mentality cannot translate it as organization that pertains to creation. Experience demonstrates the vast progressive powers of mentality, just using part of Deity's capital, that enables it to annihilate space and time by the electrical telegraph. What, then, must be the faculty of the Creator-mentality, that excels the sublimest conceptions of human mentality? Truly is atheism inadequate for analysis of this mighty question. What does the preaching on its assumptions avail?

Page 15. "Must we not know, certainly, that he (God) exists?" Rational minds cannot now miss knowing it, if they know what cause and effect define. The Infinite embraces all finite; most of this book embraces the inconsistencies of polytheists, who prove no God at all, as they prove no book but political machinery codes, whose faith-organizations date back to pagan minds.

Page 18. The Baron says, "all children are atheists;" "they have no idea of God." Then they have no idea of reason, for the last necessarily determines in a supreme antecedent causation. Can they, do they have an adequate rational idea of the cause and effect, and not have of causation? If so, then is there an anomaly at once. Is there mind, that has reason, that cannot carry out the chain to the first link?

Rational minds appreciate the true ideas of right and wrong, on the principles of causation. They cannot escape the idea of a God in causation; it matters not about names. This proves too much atheistical preaching in the Baron's positions. Children, all mankind are born monotheists, and have monotheist institutions as their proper capital for mind's true education. They have to be made otherwise by doctrines of pagan minds that do no honor to human existence. Polytheists, the conspirators for mercenary and ambitious selfishness, seek to pervert born monotheists to their insidious, perfidious doctrines, even if they make all atheists.

The gods of polytheists can only be looked at through their innate ideas—an absurdity in the very face of truthful, faithful experience. The God of monotheists is positively known through normal principles, while the God of atheists is absorbed by his functionary, nature.

To take the Baron on his own position about children, can they get any valuable ideas of the "power of nature," (page 21,) "the action of natural causes," without reason, honest reason? How, then, could they have been born atheists? They are simply in an immature state of mind—too much the case with too many grown-up children. Can born monotheists forsake their noblest birthright for the tory flag of collusive cliques of kings, priests, and affiliations?

The Baron says that (page 22) "The motions of matter

do not imply a secret mover, but self-motion." These "motions of matter" are the result of reciprocal motion, not of self-motion. Under this imposing caption the Baron says, "But the universe is a cause;" then does he not contradict himself in the next sentence, when he says, "The world has always been; its existence is necessary." This is conclusively suicidal, as causation is implied absolutely, for necessity refers to the obligation of effect to cause.

"But the universe is a cause." Then it should be absolute. In the next sentence, "Nature, whose essence is visibly to act and produce," the author evidently betrays misconception. The function of nature is not production, but reproduction. Nature is neither dead nor without power, but all such is delegated, (p. 23,) "that matter acts of itself." This is a solecism. The action of matter is mutual, as proved by the exposure of phosphorus to the air, when it quickly takes fire. "The necessary existence" of the world premises matter dependent on cause and effect; that is, motion is not independent, but relational and in abeyance to causation. What incongruity is visible in this chapter! "The universe is a cause;" yet apart, the world has a necessary existence. That is, the existence of the world is absolute as production, yet the world has necessary existence—the cause and effect state of reproduction. Absolute and necessary existence, production and reproduction, are not convertible terms of one and the same state of existence, but evince the solecism of the author. They belong to two departments—the first an antecedent, and subsequent; that is positive.

Page 27. "The universe is the cause of all effects." This is a solecism. It is a phenomenon of causes and effects. It is not an isolated cause; if so, it would be an absolute cause, exempt from all effects. It is the plainest proposition, and more clearly, all its phenomena

evince reproduction. He defines, "nature is a word used to denote the immense assemblage of beings, various matter, infinite combinations, and diversified motions that we behold. All bodies, organized or unorganized, are necessary effects of certain causes." Then nature is the universe. It means birth or reproduction, all phenomena of cause and effect. Who can separate the two last? The atheist? He acts unlawfully and against principles. The universe is an organized body, composed of universal effects and causes, both necessary as its "existence is necessary." (Page 28.) "The order of the universe does not prove the existence of a God." All universal matter is rightly governed by principles, cause and effect, that prove the consistency of adequate causation, a God; if there were not this order, then adequate causation, the existence of a God, would be a nullity.

The Baron says, (p. 30) "Intelligence, adoration, and all human qualities are incompatible with God." I say, the God of absolute existence cannot be invested with "human qualities." It is very childish to consider him needing "organs" or anything of his own creation. The polytheist pagan makes God a spirit, the atheist pagan organizes him: which commits the greatest outrage on mentality? Much of this idle captious preaching would have been negatived in the Baron's own mind, had he understood his subject, "that God cannot have what we call virtues." God is the creator of all—man appreciates them as principles. God is their author for man. God is a perfect being, that typifies all virtues, principles, religion, as the standard model for man.

Page 32. "The universe, providence, immutability." The monotheist regards the universe as the universal exhibition of divine wisdom, liberality, and supreme generosity, that accomplishes, as all evinces, the greatest amount of univer-

sal good by the most economical means, producing a multiplicity of results by the least organic expenditures. Whilst the chief good of man is pre-eminent, a universe of existences has been vouchsafed to render it worthy of its Creator and all his creatures. To have confined its sterility to man would have been unworthy of mentality-faculty, who has endowed it with universal munificence. It is a perfect universe as presented, for perfect man and creation to enact their universal functions. (P. 33.) The questions of the author have the malignity of atheism against all views of a supreme. Now, it is clear that the magnanimity of Deity cannot be more universally exhibited than by the creation of a universe for progressive developement of universal good. The revelations of the universe go to demonstrate all this. The Being of absolute existence might have had a negative position where all was sterility, but he has exhibited a positive universal demonstration of positive good. Who is it that misses the object? The perfect God? None but an atheist could suppose it, and that only in the absence of mentality. Is it not the atheist, then, that misses the appreciation, when untaught by monotheist light? What could be more satisfactory to the worthy author of this mighty universe, than the perfect consciousness of doing all that the perfection of mentality-faculty has accomplished? What says the floating atheist in his fourth oppugnation? "God, notwithstanding all his endeavors, is not glorified, but on the contrary all the religions in the world represent him as perpetually offended; their sole object is to reconcile sinful, ungrateful, rebellious man with his angry God." All this merely exposes the degraded pagan faith-organizations, that are never, by any means, religion, that belongs to no such codes. Religion is indivisible, a unity analogous to the unity of its Creator, and represents and vindicates him altogether above human

frailties. It is to be deeply regretted that the Baron should have lost his valuable time in such idle dissertations. Could he have ever appreciated the sublime perfection of monotheist institutions, he surely had never thus committed himself. That God is infinite, the universal document attests, and as his elaboration, he, as an honorable being, has all relations to effect the perfect perpetuity.

Is the Baron capable of true consistent logic, when he compares man to God, as the ant to the gardener? There is no analogy, as there is no creative affinity! Analogy rests on logic that rests on reason—*αναλογος*—according to logic. Could man be more happy than he is, on the circumstances of creation? Who, but Deity, the allwise Creator, can decide it? He has decided it, unquestionably, most justly. He has done his part. If there be any failure, it is man's. No matter what is said, man is a perfect man and on a perfect earth. The best logician cannot gainsay this.

The premises already established authorize me in declaring the Baron's sermons on p. 34 as malignant libels on Providence. Providence is justified in his universal provision; all atheistic libels on such cut with a double-edged sword on their own nature. In what an inextricable dilemma does their sophistry engulf them! The very basis of governing all matter by fixed principles is railed at, when that is the only conservative of universal consistency! Where can there be a stronger proof of atheistic criticism run crazy? What the pagan mind attributes to malignity of Providence, is due to all the series of cause and effect. If a voyager embark in a crazy ship, and is lost by extraordinary storms, can any sane mind refer it to less than the imbecile preparations of mind? It is the necessity of its nature to get out of its pagan state as quick as possible, to reach the mastery of a glorious and triumphant mentality,

that will put mankind in their functional rights. This is evidence that the animal part of man is only subsidiary to his mental, and to elevate the last is the mighty work of his being. He is not to assume, but to act consistently with the religious laws of his existence. Who are the false advisers, polytheistic or atheistic, that will only take a part of the universe, and libel the Creator with the balance? Let the world of volumes be written against Providence, and they weigh naught against Him that ruleth all universal matter immutably by principles. Every imaginary evil is the necessary result of this universal axiom—principles represent and vindicate Him universally, and correct all evils. If principles were mutable, then the accusation would be tenable; but as it is, all is pretext otherwise. Page 39. "The universe can be only what it is;" still it is a "cause!" "These effects are necessary." Can they be adequately right in a universe that is a cause, and not in a universe that has adequate causation? What is the essential difference to the race of mankind? There is a distinction without a difference. Necessity, that typifies cause and effect, results in both, repels the sophistry of the atheist, who is vindictive for nature, the functionary, but vindictive inconsistently against the Creator! He says, "In a world where everything is necessary, a God who remedies nothing, who leaves things to run in their necessary course, is he anything but destiny, or necessity personified? It is a deaf and useless God who can effect no change in general laws, to which he is himself subject. Of what importance to me is the infinite power of a being who will do very little in my favor? Where is the infinite goodness of a being indifferent to my happiness? Of what service to me is the favor of a being who, being able to do me an infinite good, does not do me even a finite one?"

Who, but God, as adequate causation, made everything

necessary, universally dependent on cause and effect, to remedy everything by necessary cause and effect? He destiny or necessity personified? Nature is this, his functionary, as his existence is absolute to all such. How, then, can he be deaf or useless, when he has given all universal senses and usefulness? He effect no change in general laws? Why should he alter his universe? To please supercilious atheists, that know not what they talk of? He subject to general laws, when He instituted them for the universe, fixed and immutable? Of what importance to man is the infinite power of this Being? Of universal importance. He do very little in man's favor, when he has done him a universal favor? Is the infinite goodness of this Being rightly called in question as indifferent to individual happiness, when he has made universal provision therefor? Of what service to man is the favor of a being who, being able to do me an infinite good, does not do me even a finite one, when he has created you a universal good?

43. "You say, also, that he (God) is immutable, although it was in time that he began and ceased to exercise His power, like the inconstant beings of this world." Was there ever a cessation of God's thoughts? If so, this cavil is valid. I feel confident that the Baron did not understand what time was, else he could not have so committed himself. Time is only the exponent of the revolution of universal orbs, and cannot invalidate the sublime munificence thereof, or Deity's immutability, as he created it. Surely, when immutability of qualities is sustained, it is idle to advance a pointless nonentity. If Deity could, as mentality-faculty, have aught vacated in thought as a part of his entity, then this objection would apply; but that is utterly impossible. There can be no cessation as to mentality-faculty, and hence no mutability. There is too much special pleading now, since the bullion questions have been

attended to. The whole sum and substance of man's best state, being questionable, can be met in this one question—could the universe be under better economy than by that of cause and effect? Let the atheist caviller reply satisfactorily.

God is not only universally good, but just. We can only truly estimate Deity but through the circumstances of the universe. Can matter be more rightly, justly, better governed? How can it? Since principles govern it, immutably right, (p. 45,) "one animal, or mite, that suffers, furnishes invincible arguments against Divine Providence and its infinite goodness." No atheistic innate ideas can take precedence of universal principles and facts. This is a dogmatism. The atheist seeks not to create or produce a world, but cavil it in existence. Does he know correctly the essence of universal existence, to pronounce this pretext of criticism? Universal facts convict him. Is this state one of perpetual vitality? If it were, cause and effect could not prevail. No principles, but those of cause and effect, can make a universe, and they involve all the facts developed. Now, to say that under them no animal or mite should suffer, betrays an utter ignorance and recklessness of principles that rule matters rightly. Now, as matter is ruled rightly by principles, as no one of sense and reason can deny, then he contradicts himself with complete confusion when he affirms that when "one animal or mite suffers, that it furnishes invincible arguments against Divine Providence and its infinite goodness."

47. "Religion and superstition essentially the same!" says the Baron. Religion is the consummation of principles that are created, while superstition is a stupid fear of gods predicted on men's pagan notions. Wonderful analyst is the Baron. Enlightened monotheists see religion due the universal antecedent, as effect is referable to its cause; while superstition is the innate ideal idolatry of pagan minds.

These are the theological gods of polytheists, that "inspire aversion," and produce "a tissue of palpable contradictions."

Principles that are perfect honor God, and exalt mentality to best merit. Man is a perfect man, that has an exaltation to accomplish compared to his model. God has given him the universal provision, that he is religiously to elaborate. The Baron has descanted much on the perverse nonsense of pagan polytheistics; about evil as if God created it. There is no such entity, as it is the negative of good, as cold is the negative of caloric.

Man is not at the tribunal of priests' model, and therefore not amenable to what most of the book is brought to bear upon. Monotheist education teaches that mind must progress, from its universal model of science, and reject all the errors of pagan dogmatism. The nature of man is perfect, as man is a perfect man; he could not be man, unless he be as he is. God never created such a being as Satan; priests of pagan mind created him. God never created an evil principle; 'tis utterly ridiculous. If the devil be the chief of sinners, it would be the supreme of magnanimity for Deity to pardon him as a creature. The devil is only a pagan caricature of cause and effect.

Page 60. The Baron assails Providence for diseases, famines, wars, earthquakes, &c. Providence is exempt, on the short-sighted basis of an atheistical universe, from its censurable criticism. Wars are an antagonism of principle rejected by mentality. The comprehensive question arises, is this God pledged to create vitality perpetual on earth, and blessed with all enjoyments of pacific luxury, or is he the God of the universe, for its comprehensive totality? As he is the last, the earthquake is the result of triumphant principles that rule matter for universal conservation. If man was exempt from the necessity of cause and effect by his existence, he would have a right to censure

Deity with chart in hand. As it is, he is the creature of universal circumstances, and it is utterly impossible to have them, as far as the universe is concerned, otherwise. This is monotheist philosophy. Atheists and polytheists must recollect that the model subject is that of the universe, and analysis must not detach a part of its proportions, but take it all in all, just as it is. P. 62. "Man's free will is a chimera," says this atheist. Man's free will is one of his noblest faculties of mentality, elevated to the best appreciation of religious principles, says the monotheist. The liberty of free will is on principles of the creation—the grace of principles. The Baron says "that man is necessitated in all his actions." P. 63. All that is in it is, that man acts under the munificent blessings of cause and effect, the potent levers of all his actions. His legitimate normal free will is on normal principles. Why is it otherwise? Perverted education has perverted it, and prevents him from being the elevated being that monotheist capital entitles him to. There is but one way that is right, and mentality triumphs therein by its rightful fulfillment of the monotheist premises.

The Baron in his first sentence in the premises says, "Theologians repeatedly tell us that man is free, while all their principles conspire to destroy his liberty!" How much has the monotheists to do for the polytheist theologians? What "principles" have they? It is polytheistic doctrines; and then the Baron attacks successfully, as in innate ideas, conventionalities considered by the monotheist. When I take this view, both atheist and polytheist are nonplused, as it is not Mahometan or Christian faiths, but God's principles that rule, under which all are born monotheists, and cannot act otherwise when they act rightly.

Atheistic sophistry is rampant in page 63; as man was not born by social conventionalities, he is independent of

them by the normal principles of vitality, to which they must conform. Free will is normal action of mentality. Why does a free man reason? To elicit this very position. Did not our illustrious ancestors of '76 exercise this national free will in the highest evidence of normality? All our judgment is to act thus, the right religious basis. And this is the highest evidence of a religious government on earth.

Man is free to follow reason, that is his free will, and follow principles of reason. Why the punishment of criminals, if there be no free will? This premises its acknowledgment, and admission of a model standard to produce its right direction. P. 68. "The world is a necessary agent." Then, if necessary, it is made up of causes and effects, not a cause. Just so of all the parts of the universe, and the whole is only equal to all its parts together. P. 67. "God himself is not free;" he acts "necessarily." The Baron says, "Not if his existence be absolute, as monotheists believe and prove. The word necessary does not pertain to the essence of Deity, as this indicates cause and effect identified in one and the same existence, which is a perfect solecism as to Deity, who is perfect cause independent of effect, identity; not if omnipotent, as his faculties demonstrate." So much for atheistic confusion of ideas. The Baron has, as atheists, a foggy idea of necessity, their great resort. That is only cause and effect, the creatures of Deity. Atheists are thus bewildered in their own atheistic fogs, that are totally inextricable, inexplicable, and irremediable. God is invariable and immutable, because necessity compels him! That is an atheistic solecism. Our actions prove the best prayers to have him for the model; that is the manly use of Godly religion. Man is, then, free to do good, not evil, by universal grace of principles. This is man's liberty, no more.

The wisdom of mentality proves that man has much to amend in mind's faculties, to reach universal fruition. With atheists the rule of nature is their one idea, or part of an idea, and all else is unjust! The atheists are in a miserable category by their own injustice. They place it on nature as the author, if she be the only responsibility. All their supposed censures of Deity are those of nature! Existence of man is a necessity. It is endowed with mentality, chief of universal existence. The great law of human developement shows, from the embryo to its mentality, a vast and mighty elevation of being. What will be the developement from mentality up? And what a mighty change in all the relations of mentality, by a rightful change from the faith-organizations of pagan tyrants and bigots to the models of a monotheist Creator!

Mentality is the only faculty that transcends the universe, can ascend to the causator, and interrogate his qualities. Its created function, object, and purpose were to solve the mighty problem of its being—that of the universe, that of immortality. How can it reach these without adequate functions—the very endowments in question? This is the mighty function to harmonize nature.

It is positively certain that mentality, pervading matter, is a faculty supreme to matter, an organized element of thoughts, the highest analogous to mentality-faculty. Its organization must be analogous to its state of existence or being. Without a future life, immortality and happiness, the mighty problem of the universe is ever unsolved, the mighty munificence is lost upon mentality, that just lives to know the vast void left unfilled.

What begets purity of morals? The utility of futurity without benefit to clergy. What benefit could be claimed from them? The least said the better, by them. Even the anticipations of immortality and happiness are vast

enjoyments based on mentality, analogous to mentality-faculty, that is absolutely eternal and happy. Analogy pledges the logic of reason. This is confirmed to every good mind, that knows that all physical, social, mental, moral, and religious relations absolutely require the model of mentality-faculty on this earth for harmonious to sublime government.

What, on the contrary, is the atheistic alternative? The oblivious grave of the universal mass! Mentality has had its beginning, its existence. Shall that be annihilated? Can anything be? What was the necessity of its creation? That alone determines the question. Did not absolute grace create it? Is it not universal fruit, to be plucked by mentality? We shall pursue this idea hereafter.

Page 96. The Baron says, "All religious principles are a work of pure imagination." It is the same exploded idea of pagan faith-organizations, as "all religious principles" are Deity's work, not man's. It is very essential for the monotheist thus to meet these repeated libels. D'Holbach may be an extraordinary writer, but nevertheless he, as all atheists and polytheists, is an extraordinary sophist.

Polytheists have added the weight of their influence to atheism, as they affect that the world must be atheistic, if polytheism be untenable; and atheists have endorsed the last as most potent, after theirs!

Page 97. The Baron affirms that "God is a chimera," as contradictory and irreconcilable qualities are attributed to him by every religion upon earth." We see the full force of making the author responsible for substituting religion for the world incongruous faith-organizations. If one thing is certain, it is the unity of religion affirming God's unity, endorsed by principles.

Theology of innate ideas is contradictory. Why, Baron? From the most obvious reasons. Each God emanates, not from universal authority, but by clique authority. What are less objectionable? The atheistic or polytheistic absurdities, chimeras, enigmas, dogmas, metaphysics, mysteries, making nature god, or many gods? Monotheist model revelation is of the only authority for facts—the universe. What it does not allow is not monotheist. Hence there can be but one uniformity—unity. Religion cannot be invented while faith-organizations are for spoils, and excite the hatred, contempt of their fellows.

The language of religion, like the universe, has but one language, while faith-organizations have a multiplicity. What a pity that this distinction could not have been made to pagan minds. If principles are intelligible, religion is. But priests do not so understand it. No, indeed! They can only understand the spoils faith. 104. The monotheist admits the God of the universe, because absolutely demonstrated, from which there is no escape. It is not faith, when universal facts decide the position. Mentality cannot resist the conclusion, nor reverse the absolute decision. What, then, can polytheists and atheists say? Nothing of any value; all is idle preaching. The atheist can weave his sophisms, but they are impotent.

There is nothing more certain than that an absolute antecedent has caused the universe, a universal phenomenon of cause and effects, that annihilate atheists and polytheists. That matter is ruled right by principles, confutes all the jargons of atheists and polytheists combined. Refute that, and then you are entitled to be heard. Show one evil principle, and you upset the universe of facts that absolutely prove a God.

Of course all painters representing their own ideas, as they presume their absurdities, would have them unlike;

but artists delineate one object more or less alike, according to their relative ability. The universe, the universal cause and effect existence, represents one permanent idea of God, as its adequate causator. 113. What has this to do with priests, who affect the absurdity of innate ideas? Atheism and polytheism result from a superficial examination of their subject by pagan minds.

There is but one religion to decide upon, and that teaches that there is but one revelation of its author through the universe—the absolutely essential, the only model. Any other assassinate the character of God malignantly. The universe is the ideal, mouth and work piece of Deity, that produces its universal language to all minds, a universal equity to all time.

159. “Notwithstanding the bloody tragedies which religion often acts,” religion is entirely innocent, Baron, of bloody tragedies; all such are the acts of sanguinary faith-organizations. God, he says, is the author of disorder. What a libel on universal principles, that vindicate order of God. 171. “To found morality upon a God” is to recur to normal principles of the universal legislator. Upon no “whims of a sect, a faction, a party,” good Baron. The voice of a priest is not in it. He is the last being to be heard in all this, for his innate ideas will curse it with a bitter cause.

Men should never overlook the sophisticated and hypocritical state of mind left the world by the reign of organized faiths. The theological antagonisms of such are most amenable to censure, as blood-thirsty and cruelly vindictive. 188. “Morality, or the science of duties, is acquired only by the study of man, and of what is relative to man.” This premises customs or manners as part, when (184) “he has the greatest interest in meriting the approbation, esteem, and benevolence of the beings who surround him, and in

abstaining from everything by which he may incur the censure, contempt, and resentment of society." The "Good Sense" of the Baron is terrible, as Voltaire and D'Alembert state, but monotheist sense alone decides it unjust and unrighteous, untenable. Atheism, as polytheism, is, then, utterly untenable.

Review of Baron D'Holbach's "System of Nature," or "The Laws of the Moral and Physical World."—Monotheists must consider that to leave out mental, social, and religious laws, presents an organic defect. But let us do the amplest justice to this able atheist, whose "System of Nature has never been answered, because it is unanswerable," says his publisher—and, according to Henry Lord Brougham, "There is no book of an atheistical description which has ever made a greater impression than the famous 'Système de la Nature,'" quoting the publisher's advertisement. Chap. i. "Man is the work of nature; he exists in nature; he is submitted to her laws; he cannot deliver himself from them; nor can he step beyond them, even in thought." "It is in vain his mind would spring forward beyond the visible world; an imperious necessity always compels his return. For a being, formed by nature, and circumscribed by her laws, there exists nothing beyond the great whole of which he forms a part, of which he experiences the influence," says the Baron. The monotheist joins issue: Man is part and portion, just that much and no less, of nature. Did he form himself? No. He as nature is reproduction, subject to the laws of nature's existence. As a phenomenon of cause and effect, he has to step beyond reproduction, and his thought carries him beyond all nature, birth, or reproduction, to production—the causation—antecedent causator. What is this "imperious necessity," this atheistic dogma, but monotheist cause and effect, the very thing that com-

pels him to reverse the Baron's assumption, and claim that part that has created the productive germs, and the very laws of nature's existence. This position is a certainty, one of universal necessity and rule of nature, his own created reproductive condition, that gives him means to appreciate a Being of entire perfect supreme faculty. This enables him to combat all the innate-idea dogmatisms and delusion of atheists and polytheists, and establish his sublimest deeds, the proper regard for physical, mental, social, moral, and religious laws of his being, relational to the normal principles. "But is not this organization itself the work of nature?" Organization is the state of reproduction; universal nature is the exponent of universal causes and effects, their personification, that cannot ignore their antecedent causation. Nature is the universal functionary, concentration of universal phenomena of causes and effects, under the perfect regulation of its perfect conservator, who consummated universal consummation. The chief of all is man, that must avail himself by comprehension of his whole relations, to do justice to himself, nature, and its Creator—his revelation and conservation. Less than this is veriest abuse of mentality. Why have all minds, all nations failed in its noblest evidence, civilization, but from violence and neglect of their physical, mental, social, moral, and religious relations? They have effected much, but most of it has exploded in a pagan regime, a pretext of faith-organizations for religion, that shames them to this day before the brilliant light of their universal charter, the grace of Deity for liberty, mentality, religion and happiness. Intellectual free-men alone can secure this, their perpetual charter; any others ignobly betray it to the cold-blooded murders of collusive affiliations. And can any sane mind believe that these last subsidized hundreds of millions annually, by a deluded world, will ever replace this invaluable birthright? To what

sense can mentality appeal in these public spoilsmen? Reason? They plead their faith and the gods of their faith—might makes the right. Can you define public sentiment, then, as a conservative? The prestige of all governments of monarchy is, to keep this in abeyance to its faith, of which the monarch is the defender. Even the United States, that led the world to true government, are still trammelled by the poison circulated in their provincial veins.

Can England, that sustains her clergy as part of her aristocracy and government, that subsidizes by millions the church establishment, submit to put down one without the other? Can the body survive the soul? And does man put his mind to best use, when he sells it to the worst unprincipled speculators in stocks—that of mind? It is needless for protestants to censure the infallibility of the pope, when every little ecclesiastical circle has its infallible pope on its false position, that brings mind to allegiance to dogmatism of Judaism, or affiliations, or atheism. All that depart from the normal principles of the great charter of the universe are amenable to the critical censure of mentality. *Monotheists exist on this immutable position.*

The Organization of Man is to be Profoundly Scanned.—This endows with the faculty of mentality, that secures by its capacity the treasures of the universe, civilization of society, and happiness in ratio. This is clearly progressive in individual and social man relatively to all the expositions of time, past, present, and future. (P. 13.) “The want of experience has convicted atheists in their confusion of ideas, as when the Baron says, “Man did not understand that nature, equal in her distributions, entirely destitute of goodness or malice, follows only necessary and immutable laws, when she either produces beings or destroys them, when she causes those to suffer whose organi-

zation creates sensibility; when she scatters among them good and evil." The atheist did not understand, then, that nature is the universal essence of reproduction alone, a department secluded from that of production, causation, antecedent formation—entirely passive under her active functions, because the Baron substantially, though ignorantly, admits that she is in abeyance when "she follows only necessary and immutable laws," as that word necessary implies an obligation of cause and effect, her own phenomena, and "she follows," that insures the result necessarily obedient to an absolute supremacy, who never follows, but impels by his omnipotent motive faculty. This is the solution of pure analysis. When he admits her scattering good and evil, he is self-convicted of all that he has said of that kind about Deity. One word outweighs all atheistical books, and that is "necessary," that annihilates atheism. That word Deity-absolute existence spoke as a monotheist, and in that beautiful, sublime, and perfect language that all creation understands. It is just as effectual as his word conservation is, over all patent saviours—who were still-born. Such is the perfect God of the universe. His word mentality at once kills all pagan ideas. His religion reduces to nonentity all polytheistical-political faith-organizations. "From hence it is clear that to his ignorance of nature" the atheist "owes the creation of those illusive powers" of his. "He had forgotten the design of his existence." (P. 15.) "The universe, that vast assemblage of everything that exists, presents only matter and motion." These are only the phenomena of cause and effect presented, as the Baron himself has to use the word "presents." Whence come its innumerable combinations—these essences of beings—this nature—this great whole? It is a composition of properties, an organization, a consummation. But only hear the Baron, (p. 16,) who says,

when he uses the expression, "Nature produces such or such an effect," "there is no intention of personifying that nature, which is purely an abstract being; it merely indicates that the effect spoken of necessarily springs from the peculiar properties of those beings which compose the mighty macrocosm." That is, nature acts—yet she is "an abstract being." This is "confusion worse confounded." The Baron uses his atheistic word "necessary," to bring us to the qualities instead of the faculty of things universal. The Baron says, (p. 16,) "the laws which nature prescribes to the beings she contains." How can an abstract being prescribe laws, when it is the essence that constitutes the beings, and requires the word "necessary" to delineate it? "The essence of a being is its particular, its individual nature." That only leaves us in the dark, as when we commenced. How presumptuous is atheism! The whole of it is a necessary existence, that necessarily looks to an absolute existence.

"*Of Motion and its Origin.*"—The origin of motion is necessarily relational. The Baron says that "each being, by its essence, by its peculiar nature, has the faculty of producing a variety of motion." The word producing is necessarily wrong, as it is only reproducing, reactionary. (P. 17.) "Let the motion of beings be of whatever nature it may, it is always the necessary consequence of their essence," all that relates to principles, that are immutable of motion. If motion be the necessary consequence, motion is the property of and subsequent to essence.

The Baron says, (p. 19,) "the idea of nature necessarily includes that of motion." That word necessarily implies causation, whenever used. "But it will be asked, from whence did she receive her motion?" "from herself, since she is the great whole, out of which, consequently, nothing

can exist." But how did this "absolute being" get her existence? She was born of the nonentity-innate ideas of atheism. "We say this motion is a manner of existence, that flows necessarily out of the essence of matter." But whence the essence? "that matter moves by its own peculiar energies." That is impossible absolutely, as all motion is relational, and therefore annihilates the atheistic solecism of motion of peculiar energies. How can universal forces be peculiar? How can matter act by its own peculiar energy? (P. 20.) "Whenever mixed bodies were placed in a capacity to act on each other, motion was instantly engendered." The Baron instances the mixture of flour and water, closed up for some little lapse of time, producing organized microscopical beings that enjoy life. And what does the atheist pretend—yes, pretend to make of it? "it is thus that inanimate matter can pass into life or animate matter, which is in itself only an assemblage of motion." The monotheist looks at all this as humbug. The microscope reveals animalculæ in the water. Why, too, should not they be in the flour? Had there been even in addition no opportunity of adding thereto, in the multiplicity of external causes?

The atheist is after a theory of universal convertibility, and this version is to render this fallacy of man's origin as plausible. This the foundation for atheism! This philosophy! "Reasoning from analogy," says the Baron. Where is the analogy of philosophy which he has affected? *Ano Logos*, according to logic, and that rests on normal principles.

"Fermentation and putrefaction evidently produce living animals." Does philosophy authorize him to speak thus dogmatically? Do they not evolve? How can they produce? If concession is even to be yielded further, it is only reproduce; but of this I demand the fair philosophic

proof. This seems an awful tissue of sophistry, unworthy of mentality.

(Page 20.) "These facts incontestibly prove that motion is produced, is augmented, is accelerated in matter without the concurrence of any exterior agent!" What facts? The phenomena of nature, results of cause and effect, as "these combinations in which fire, air, and water find themselves in union." But the secret is, they must be "in the hands of nature" an abstract being. Where, in the name of philosophy, is the first fact of incontestible proof? "Echo answers, where?" His conclusions, like his premises, are worthless! They are not justifiable by facts or philosophy. If the previous are not verified, how can any imagined subsequents be, though "an infinity of combinations?" All are necessarily under the rule of cause and effect. The Baron has completely failed to explain any nature that set herself in action, that is not under a train of causation. (21.) All the extraordinary motions, actions, and reactions of nature only lay the greater proof of her causation; "but if, by nature, be understood what it really is, a whole, of which the numerous parts are endowed with diverse and various properties; which oblige them to act according to their properties; which are in a perpetual reciprocity of action and reaction; which press; which gravitate towards a common centre, whilst others diverge and fly off towards the periphery or circumference; which attract and repel; which unite and separate; which, by continual approximation and constant collision, produce and decompose all the bodies we behold; then, I say, there is no necessity to have recourse to supernatural powers to account for the formation of things, and those phenomena which are the result of motion." There is absolute rule, clearly.

This programme delineates nature as a universal laboratory, in which all the parts are obliged, to use the Baron's

idea, to act according to their properties, their charter of obligations. This is the position of a subordinate, clearly proved by the author himself; no ruler acts thus. The parts are co-equal, and are obliged to act conformably to motion. Motion is the exponent of their obligation, expressed by time as to orbs; all their motions are relational all the time, from or to centre and circumference. What is the power absolute for the causation of these diversified phenomena? Nature, she is their synonym; she is the universal phenomena. It is just with Deity and the universe in the absolute existence of the first and the necessary existence of the last. These are thus related; the last absolutely demonstrates the first. As to the whole particulars, they will prove themselves at proper times, in the development of mentality. "Those who admit a cause exterior to matter are obliged to suppose that this cause produced all the motion by which matter is agitated in giving it existence." Of course the adequate motive faculty did this. This supposition rests on another, namely, that matter could begin to exist; geology adequately proves periods of existence of the earth; the period of regular progression and development. This is solid proof. The motion of orb-matter is measured by time; suffice it to annihilate all atheistical cavils, mentality is adequate to conceive of adequate causation, otherwise there is "no sense upon which the mind can fasten itself." That is the last and that supreme point for the reason of mentality. There are no more data for ideas. Now, for the atheist to pretend that he can cavil beyond that about "nothing," is nothing to the sublime purpose of creation. He has nothing of ideas to reason on. What nonsense, then, what effrontery, that he should pretend to dictate innate ideas—a perfect absurdity. Then atheism is nothing, and conveys no ideas of its existence, no more than polytheism. The universe proves absolutely

its God-causation, and nothing less. Then what else is there to have an idea about? Out upon atheistical sophistry to affect ideas of nothing. Monotheists start from Him that represents all powers of mentality and all of faculty, and estimate Him mentality-faculty. "How can we understand that that which cannot cease to be, could ever have had a beginning?" The question is, how can an atheist have an idea of nothing? That is not the fair proposition. He has to start from adequate, perfect, absolute causation, of which he has a universal idea through cause and effect, enough to fill any man's brains his lifetime.

Antecedent causation negatives the prior existence of matter, and of course motion, its exponent. The Baron says, (21,) that "as motion is coeval with matter, it must have existed from all eternity, seeing that motion is the necessary consequence of its existence, of its essence, of its primitive properties, such as its extent, its gravity, its impenetrability, its figure," &c. How could it (matter) have existed from all eternity, if its coeval motion is a necessary consequence of its existence? Atheistic consistency is, indeed, a jewel to be found.

22. The Baron says, "from which it may be fairly inferred that, in supposing, as we are under the necessity of doing, the existence of matter, we must suppose it to have some kind of properties, from which its motion or modes of action must necessarily flow."

The monotheist does not suppose as the atheist; he demonstrates as a free mind, honest and above board. Thus monotheist free minds are exempt also from superstitious existless fears, that compel pagan minds to adopt polytheistic, fraudulent policies. None other can ever rise to the dignity of its analogue mentality-faculty, to use the right, justice, and equity of living conformably and consistently to monotheist institutions, that impart the beautiful

sublimity of meeting the requisitions of principles without waiting for the penalty of man. These do not endorse church-organizations, speculations, and spoliations of mind, but man's best protection. The atheist begs existence of matter. This is yielding the question of the motive power, especially when the Baron brings in "necessity," which implies the adequate causation most satisfactorily. He can get no existence of matter but by concession, and the monotheist can spare it as that of creation. Motion comes very naturally from matter in existence, but how about it antecedently? Atheism has to admit positively motion as the necessary consequence of existence. "To form the universe, Descartes asked but matter and motion." Indeed! Where was the conservation to come from?

Only hear the nonsense continued: "Matter without properties would be a mere nothing; therefore, as soon as matter exists, it must act." Indeed, sir atheistic oracle, it must. But how about its existence? Let us know all about that part. It is that very motion that gives the existence. That is the philosophic deduction of monotheist, normal, organic, rational-mentality principles; and atheism begs the question of monotheism, and ungratefully assassinates her existence! Is this morality? and polytheism, but another name for atheism, endorses all! But we must wade through the atheistical mine and quicksands. "If it (that is matter) cannot commence to exist, it must have existed from all eternity; if it has always existed, it can never cease to be; if it can never cease to be, it can never cease to act by its own energy. Motion is a manner of being which matter derives from its peculiar existence."

What a set of sophisticated *ifs*. Honesty is the best policy. This property belongs to monotheist institutions, that vindicate themselves—"if matter cannot commence to exist, it must have existed from all eternity." Enough

has been demonstrated that matter does commence its existence, and "that motion is the necessary consequence of its existence"—demonstrates existence of matter not coeval with motion, else how could the last be the consequence? It could not be one and the other at the same time—"a coeval with matter," and a consequence of its existence.

Consequence implies a subsequent—a necessary consequence implies it most absolutely. The illustration is clear, in the action of the atom up to the universe by combination. Is it reasonable, just, that the last was as instantaneous as the first? Do the facts of geology confirm the facts of motion? The full history of developments gainsays the proposition of instantaneous universal birth. The whole difficulty can only be solved by antecedent causation. Motion is a constituent of existence—of matter—an effect. What less than an absolute cause was the antecedent? All motion is produced by an adequate cause.

31. "All the phenomena we perceive are necessary," imply that nature is necessity personified, that looks to an absolute causation—else why is "necessity the constant and infallible connection of causes with their effects?" Necessity implies an absolute causation. It is remarkable how atheism ties itself up in language necessary for definition. The Baron says: "In fine, we are obliged to admit that there can be no independent energy, no isolated cause, no detached action, in a nature where all the beings are in a reciprocity of action—who, without interruption, mutually impel and resist each other—who is herself nothing more than an eternal circle of motion, given and received according to necessary laws."

This is the dying bond of atheism, that is "obliged to admit" that energy is dependent—that is, universal dependence on its adequate motive power; that all motion is an effect, a consequence of universal existence that absolutely

demands an absolute antecedent; let mind especially analyze the last from "who to laws," and it reads thus: that nature is an effect under the government of laws, all effects of a universal antecedent; none can escape the conclusion, that nature is the universal functionary under necessary obligations, that define her duties or phenomena.

There is no necessity of tracing out any further, but we propose to see the Baron to the end of his unnecessary work.

The position is, that nature has no independent energy. Atheism cannot gainsay it, when she says, "nature, who is herself nothing more than an eternal circle of motion," that is, effect, and that under necessary laws, a universal effect under universal obligations, to an independent energy. What a miserable delusion attends upon atheists who personify nature (33), and yet affect she is an abstract being. This is the constant vascillation of sophistry; "nature acts and exists necessarily," is in abeyance to absolute existence. The word necessity is fatal to atheism, whenever and wherever used; it implies the series of phenomena of cause and effect in universal abeyance to adequate causation. Try matter and necessity together, the pure analysis is the existence of matter under supreme regulation. When it is said that "necessity is the mother of the world," it is a misnomer and a misconception; it is this, the universe is necessarily ruled by adequate causation. When the Baron in his note says, "matter acts because it exists, and exists to act," he shows a very paltry idea of universal existence, unworthy of such mighty means that are worthy of the Almighty Conservator.

"Matter exists necessarily, or because it contains within itself a sufficient reason for its existence." That is an impossible position; no matter contains within itself at any time a sufficient reason for its existence, action, or motion.

That contradicts his own premises quoted, "that there can be no independent energy" as to Deity. Further on he says, "this being is necessary, and includes a sufficient reason for his own existence" (p. 33). This is not the fair presentation at all. The adequate Causator has absolute, not necessary existence. This category is entirely nugatory, and stupidly or knowingly ignores mentality-faculty, an independent, absolute faculty. Poor atheism, thou canst "advance a single step."

"We have simply laid aside an agent of which we know some of the properties, to have recourse to a power of which it is utterly impossible we can form any distinct idea, and whose existence cannot be demonstrated." And you acknowledge only a partial agent, of which you only know some of the properties, and premise atheistically a power of whom there can be no idea of course, a being of your necessary sophistry, that cannot be worth a thought, even if attempted to be proved. This is palming off the shadow of infidelity for the absolute reality of fidelity.

Monotheists adore an absolute-existence Creator, while atheists and polytheists dogmatize necessarily on assumptions, and spread their futile but mischievous speculations over the world. Monotheists are able to realize the munificent behests of Deity in his universal chart, the guide to all the elevated qualities of immortal souls. They judge by facts, to which atheists and polytheists must resign all their prejudices and errors of visionary and preposterous faith; such can embrace all mankind in the comprehension of universal brotherhood, and all the amiable qualities of the loftiest, vital, and immortal benefits.

(P. 33.) Order.—"It is easy to comprehend that this idea of order—the necessary, regular, and periodical motion in the universe—and confusion can have no absolute existence in nature where everything is necessary." "It is,

therefore, in his imagination alone man finds the model of that which he terms order," &c. Order is part of the universal economy, and refers to adequate causation, Mr. Atheist. Order is the elegant, perfect rule of cause and effect, that necessarily refers to its perfect astronomy legislator.

Atheistical metaphysics refer to a being that is necessary, that is, useless and nugatory for rule, as it is in abeyance. Order is universal motion already disposed of; to the order of monotheist institutions that preceded the atheistical "necessity of things" (34).

(P. 36.) "Nay, each individual being always acts in order; all its actions, the whole system of its motion, are the necessary consequence of its peculiar mode of existence." What determines that peculiar mode of existence, the whole system of its motion? Adequate causation. Who can have idea of any other, as nature "an abstract being?" "Matter assumes sensible action, intelligence, and life, when it is combined after particular modes." Who combines it? Nature? She is the combination—she is an abstract being! Of course, "order is the necessary uniform connection of causes with their effects;" but their adequate causation is the question (39). These causes act according to laws that are dependent on the essential properties of these causes, as in their future combination or modification, says the Baron. Whence the essential properties themselves, as properties, dependants? This is the inextricable jargon of atheism about energy, the common property of all beings. Nature is then universally divided into peculiar natures.

(P. 41.) "Man is a passive instrument in the hands of necessity," and so is all nature by all normal logic, and that yields, O, atheist, the whole into the supreme rule of absolute-existence faculty, demonstratively, as to spirituality, immateriality, immortality.

(P. 43.) Before defining the soul, life must be defined. What is life, but a condition of the soul? "Life (he says) is the assemblage of motion natural to an organized being, and motion can only be a property of matter." But if motion be coeval with matter, how can it be its property? Another inconsistency, Mr. Baron.

As to spirituality, that, as well as immateriality, are incompatibles with existence, as mind has no idea of each. Men's mentality is an analogue to mentality-faculty, the only supreme faculty adequate causation.

(P. 43.) "Man is a production of nature." This is utterly untrue, for he is only a reproduction, dogmatic atheists to the contrary: are these ignoramuses prepared to answer whence he came? Nature consists of universal dependences, yet contrary to this position she is assumed as independent. Then nature is essentially a dependent existence in all her relations. Whence came she? From adequate causation. Atheism presents much idle speculation in this chapter about man.

(P. 44.) Man's time of creation ranges under motion, that is the consequence of the existence of matter. What atheistical speculations about the formation of this planet, by perhaps from other orbs, suns, or comets! But whence they, the primaries? How is it, sir atheist, to sustain your consistency, that nature does not produce new organizations? Because that is not her function; it is impossible that reproduction can become production; they are invertible terms.

(P. 46.) The Baron says: "suns incrust themselves, and are extinguished; planets perish and disperse themselves in the vast plains of air." We have had specimens of atheistic attempts at argument, and these are atheistic history! I do not believe one word of either; I deny that such is the case; I demand unequivocal proof—that cannot be furnished.

(P. 47.) "We have some ideas of nature." We can have none of nature, the atheistical abstraction; he might as well say mind has it as an innate idea. The monotheist nature is a universal reality. The polytheistic is also an innate abstraction; we can have idea of nature monotheist a reproduction, no more. How inconsistent the atheist appears to limit the parts of nature, and yet give the whole parts unlimited powers. What nonsense. The atheist, in pursuing his innate abstract idea, affects the incapacity to appreciate the idea of Deity, and confirms his pure incapacity in caviling about the idea of nothing. The soul.—(47.) We can only know the soul of man through his organization, as we can only estimate Deity through universal organization—that is, mentality can only appreciate mentality-faculty, its analogue, through the universe. "How can a being without extent be movable, and put matter in motion?" How, I ask, is it that mind through government puts the nation in motion? "How can a substance, devoid of parts, correspond successively with different parts of space?" How, I ask, can mind act, communicate intelligently with mind, even the most distant, antipodal, in a very few minutes, through electricity? If the soul be anything, it has parts for adequate functions. It cannot exist exempt from its entire individuality and consummate attributes. If in an earthly organization it can now overcome time and space in a moderate progress of mentality, its exponent, what will it not do in its more matured developments? Who can say or define the amount of capacity, functions, faculty, and rights of its creation? All must be duly considered as to the ultimate supreme object and purport of the universe, the mighty organization of an Almighty for an almighty purpose. If it were not for a mighty purpose, then is it not a cruel mockery of existence? What is atheistical nature but this? What is it but a hor-

rible mangling, transforming series of reproductions, consuming, making alive to devour, in this great laboratory of inquisitorial nature? How far is the refuted atheist to be heard in all his preposterous nonsense of such a nature, and she, he affects with innate ideas, is an abstract being in the universe and out of it? Is the polytheist's devil or demon worse, or as bad? This is the atheistical programme a horrid monster, from whom the light has been taken, according to the poet's idea.

When you divest man of his soul, you divest the universe of its innocence, beauty, loveliness and dignity, mind of its sublimest faculty, and the adequate causation of its noblest creation and consummation—the crowning, everlasting triumph.

If any one fact is established, that is, if the universe exist, that existence is necessary, and its causation is absolute, and absolutely demonstrated; and the next proposition is equally conclusive, that something worthy of creation is to be consummated. What is that? Nothing less than Deity's analogue is to be exalted to its appropriate functions. The appreciation of an eternal Deity bespeaks an immortal position to comprehend the consummation.

The soul-organization is the mighty element of thought, word, and deed, the analogue of mentality-faculty, that is the absolute element of all perfect potentiality. How, then, can the first be annihilated, since even all matter persists, by everlasting motion, to universal laws? The universe is its subsidiary, and Deity its model.

Once for all, there is no such thing as spirituality; and as to immateriality, all things are material, subtle as they are. Spirituality ever destroys the idea of immateriality; they are utterly incompatible.

The faculty of mentality has subdued the subtlest agents as ministers to its intelligence and agency. It is undeniable

ble that mentality presents an element of the sublimest faculty. Can an atheist, who has failed in all his atheistic problem, possess credit for mind? Where, now, is he to be trusted? Where is an atheist? Who can have an idea of such a being? It is an innate idea; that is an absurdity. The same is predicated of polytheists. Where are they? Let their metaphysics henceforth be buried. But whence departs the soul? Is not dissolution, as it is emphatically called, the very essential means of its excelsior progress? Was this not most essentially necessary to the progressive completion of his immortal existence, the maturer developments? This universe furnishes him with elementary means for thought, word, and action. Where is the adequate faculty for the fruition? Mentality.—The mentality of mind is adequate to the mighty question of the world, and why is it not finally to the universe analogous to a consummation of worlds? How is the universal problem to be met? Only by a universal adequate position. Is it compatible, then, for Deity, who presides over perfect universal economy, to expend uselessly the most valuable and rarest cabinet materials? To the best of noblest purposes, in their most comprehensive capacity, can such be devoted. The diversity of man's condition, intellectually and physically, is rightly appreciated by the Baron, who admits the necessity of morals for society. No dogma of spirituality, or of atheism, can preside in these, however. They must be regulated by the normal principles of mentality-faculty, else they invariably become conventional, and cause factious associations, affecting political, polytheistical, or atheistical faith. This is the certain reason why society has been ever disturbed by conventional diversities. The morality of principles is uniform and stable, and can enable man to meet all the requisitions of his sphere. But none of the programme is available capital, though much of atheism, as

deployed by the Baron, looks very plausible; yet it is plausible atheistic sophistry.

Atheism and polytheism are in abeyance to monotheism, as sure as an eternal monotheist God has absolute existence—no other can have; and over man's existence mentality predicates rightly.

(67.) "Morals, like the universe, are founded upon necessity, or upon the eternal relation of things." How can this relation be curtailed of the monotheist relations? Permanent felicity has to be referred thereto. How defective is this!

(71.) "Above all, religion has consecrated the most unreasonable, the most revolting customs." This is a libel: religion is innocent—it was faith-organizations. So much for pure language, to do justice to pure ideas. What care monarchical regimes for any other than faith-organizations, that subserve their mercenary and ambitious purposes? These cliques act as proprietors and masters of nations, soul and body. Their faith-organizations are factious injuries to society; as manners are habits of a people, can their conventionalities be morals, that necessarily depend on normal principles?

(78.) "In the general system of the world, nothing more can be perceived than a long series of motion, received and communicated in succession," &c.; enough is said to imply reception of an exterior impulse. (85.) Yet he says on this page, that "The word God is destined to represent to him an object that has not the capacity to act on any one of his organs, of which, consequently, it is impossible for him to prove either the existence or the qualities." Yet it has been absolutely demonstrated that all his senses have an action from the universe of God, whose existence was absolute, and qualities variously delineated as perfect! Mind might feel satiated by such dogmatic sophistry. He

might as well object to God being invisible to him, or that he could not touch him. Suffice is it for him to know there is no standard but the universe chart, no model but his God. This is enough to rule out atheists, polytheists, and all their organizations from monotheist institutions, for the welfare of society. Let all collusions of power retire, before man's rights shall be more invaded; let them yield their ill-gotten power. No, there is not so much difference as is pretended by the emissaries of the usurpers of power. They would all agree to constitutional representative government and religious principles, did not the spoils of a billion nearly annually preclude the hypocrites from giving up monarchy and its protected faith-organizations. Yes, much do I believe in such. Who can? Satellites, the sharers of plunder. What a cunningly devised web has been fabricated by the spiders of government and faith-factions, to catch the poor mass, flies. Poor victims of fanaticism—how their masters laugh in their sleeves at the antics! What mockery, what cruel mockery, what cruel speculation on the souls of men!

What value is to be attached to any position, if experience do not endorse its utility? Polytheism has proved a cruel failure, atheism a miserable anarchist. Why are minds so lost, as overlook their own monotheistic institutions? This is a fixed fact, that overrules all opinions of faith.

(P. 88.) "Nevertheless, in despite of the shackles by which he is bound, it is pretended he (man) is a free agent; or that, independent of the causes by which he is moved, he determines his own will and regulates his own condition" The United States of America gives a brilliant illustration of free will, on the principles subsidiary to its functions. Free will is not that it is competent, when under abeyance to untoward circumstances, of doing as much as its legitimate capacity premises, but that it reach its nor-

mal faculty of regulating all practicable. This is religion on the right basis. This premises free mind, that acts up to the rightful capacities of its existence.

90. The author continues a great deal about necessary laws binding on man, and they must be on nature, rendering her a subordinate being of cause and effect, that make up all the phenomena in abeyance to the adequate causation. Is man capable of planning, devising for his future good? Then he exercises his legitimate free will. The will is invariably decided by the regulating faculty, as reason; mentality more or less presides. The sublimer the mentality, the more available the will, that is *free to act for the beneficiary*. The more pagan the mind, the less free is the will to preside for individual benefit, but acts under malign influences, a greater slave to irrational and detrimental impulses.

Mentality, then, makes free mind, free will not acting licentiously, which is absurd, not spiritually, which is nonsense, but monotheistically. Mentality puts free mind in the best of all capacities, that it may be free to act at all times rightly. When the mind is freed from slavish prejudices of bigotry, superstitious innate-idea delusions, then it is free to act on the right perception of normal principles. This is the glorious freedom of the will. The soul is a superb faculty that determines man's thoughts, words, and deeds. Then let mind have all its vested rights, as far as the soul can be a free agent.

92. What is free agency for? What are, can be its functions? The right action on normal principles. Had man been deprived of this element, he would be only a brute being, governed by mere animal instinct. As it is his manly endowment of mentality, reason enables him to weigh and decide on his best judgment.

Free agency, then, induces the paramount question of

mentality's purpose, the object of its creation. "Choice by no means proves the free agency of man." Normal choice evidently proves free agency, according to normal principles. There is but a right and wrong way for mind's action. The multiplicity of results from similar causes and effects evinces the normal free agency of man. Free agency, then, is to secure the noblest use and benefit to the beneficiary mind. Free will is the act of free mind possessed of normal faculties, normal knowledge, and circumstances. Free will is normal government of free mind. Without such, the universe of free mind is made in vain; hence it is certain that the systems of self-rule have been failures, proved by the overt acts of crime. No less are those of social and national rule culpable. The reason is, that false faiths have been fastened on the world by false rulers, kings, priests, and their cabinets, who are too taken with the spoils ever to think of changing voluntarily; by erroneous conventionalities that have been esteemed as morals, when they were only national customs and habits; by indulgence of passions, of ambition, avarice, conquest, and all that disgrace the principles of society.

The proper ascendancy of reason decides the condition, as mind does not recognize the responsibility of a deranged being as a free agent. Normal motives must decide all mentality, that is after all normal government.

Does mind, free mind will? Of course it does; but as "all his (man's) institutions are really founded upon necessity," it is necessary that he act with a free will to right action. Monotheist institutions afford the right motive for present and future existence. The very existence of society requires the right education, the right model for normal principles. What kind of feeling and passion does fatalism engender, but that of apathy? Does it not bend to the most sensual gratification of life's enjoyments, as the most

available of what is mere mortal existence? What cared the tyrants of ancient Rome for remorse? Did a Nero or Caligula ever feel it? Where was their retribution? Did nature make exceptions for these emperors? Where are the principles of normality, to regulate all such excesses? How can you reach the conscience of these miscreants? Where is the conscience of the cannibal? In his stomach? Where do we find ourselves by the atheistic creed? With the doctrine of necessity. How can man exert himself under this imperial fiat? To what point does his existence tend?

111. Are "the decrees of a destiny," then, to decide for him? What is destiny? A rule under the sway of cause and effect, that rule for their supreme Ruler. Atheism is as unfit for the proper government of man in his highest relations, as monarchies are for his civil institutions, when the aristocracy are to have precedence of all the people, no matter how talented or meritorious. We see the evil effects when the race of kings, who become foggy, run out by in-breeding. Fatalism must be as dangerous a state of society as the innate-idea absurdity of polytheism, acting in adulterous union with monarchy or even apings at republicanism.

The right position must be taken, nothing less than the monotheist, who is absolutely entitled to the same by all vested rights of mentality; that nothing can confute. Now, what otherwise can exclude the debauchee, fanatic, tyrant of atheistic necessity? (112.) Where is, then, man's true dignity?

113. "All that has been said in the course of this work proves clearly that everything is necessary." But the necessity is necessary to a higher purpose, as effect refers to its cause. That is the only true light. All the particulars are equally necessary to the universe of nature, only necessary to nature "by the necessity of her existence." Na-

ture, then, cannot be responsible under her necessity. Who is, but her Creator? If "nature follows general and necessary laws in all her operations," she is plainly subordinate; much so, when "physical and moral evil are not to be ascribed to her want of kindness, but to the necessity of things." Then the atheist yields to nature's regent at all points. Poor atheistic sophistry, how stubborn and mischievous thy folly. P. 114. (Nature) "she submits man, like all other beings, to those eternal laws from which she has not been able to exempt herself." Stronger and stronger.

Page 117. The soul is electricity, subject to the laws of decomposition. Is not the faculty of thought, word and deed, mentality, supreme even to this—pervading all matter as it recognizes its specialties and qualities? P. 121. "Dost thou not behold in those eccentric comets with which thine eyes are sometimes astonished, that the planets themselves are subject to death?" What nonsensical untruth. This atheist, as all atheists, knew as much of the immortality of the soul as he did of comets. Let us hear, after this, no atheistical sermons of this kind of nonsense. The soul has consummate faculty for its great and mighty results, worthy of creation—the only worth in it. P. 131. Education is the theme, and the Baron premises that man is delinquent, because, among the reasons, he is not "properly instructed in her necessary laws." And can atheism supply that delinquency by its necessity? Every violation or suppression of principles weakens social and all obligations. If this education were normal on principles, the monotheist God and institutions would fully exclude all the delinquency, all polytheistical idolatry, all atheistic chimeras. These last two vitiate and enslave man, while the first, the true friend, enfranchises and liberalizes his free mind. Normal education is the mighty potent means that creates all normal free will, and renders mentality all that

its inherent energy gives it over all the deceiving politics of the world, whether of Church or State, combined or separate.

To enlighten mind, all the comprehension must be surveyed by mentality, that the noblest aspirations may prevail over all the turbulent notoriety of a mere worldly, mischievous, despotic fame. The atheist evidently sacrifices mind to his necessity, and the polytheist sacrifices it to his blind self-love and interest. The great position of monotheist conservation to society is, to render it independent of all the conspiracies that factious organizations, whether of faith or politics, can array against it, and that it may successfully repel all into distant fragments. This is the desirable point to be secured society. What an era in human history, to be independent of individual will!

159. The author says that the same infant becomes either a malefactor with robbers, or likely a virtuous man among honest people. This proves the intrinsic value of conscience and its normal principles, for the world to stand up to. It has to investigate the proper source and standard, the model whence they originate. This question is worthy the noblest statesmen, as the problem requires a consummate solution. The monotheist God has given mind the means. 160. That mind is a free agent that acts on the data of the universe, and appropriates its universal faculties in the treasury of its own individuality. Its own faculties rise thus above all of creation, and direct necessity of passive being to the triumphant one of action.

It is positively certain that this world is a new state of existence to man, who has to learn how to appreciate life. When he contemplates what is atheistic necessity, he must decide the impotency of atheistic metaphysics 173. "Thus nature cannot be accused of either goodness or malice, since everything that takes place in it is necessary—is produced

by an invariable system, to which every other being, as well as herself, is eternally subjected."

After all said and agreed by the Baron, he has to acknowledge his nature subject to a supreme abstraction, a metaphysical absurdity—sophism. As mind advances in the progress of science, it advances to mentality and the God of mentality.

Pagan mind embraced atheism and polytheism as a union in their God, Pan, the most ancient of gods, the great assemblage of things. This, then, does not advance the cause of mentality, but destroys the claims of both before its tribunal. Let Pan, let fate, necessity, be universal nature; all, however personified, must be subject to their creator, the first or adequate causator. P. 179 and 183.

181. The author advances the words nature, matter, mobility, necessity, as more intelligible words than spirit, incorporeal substance, divinity, &c. Now, nature is birth or reproduction, no more; matter is capable of mobility, and has the influence of cause and effect; necessarily necessity does not govern matter—it only expresses a state, a quality of rule by causation; anything else makes atheistical nonsense. This causation is divinity, perfectly sacred. It is no spirit, and has no negative characteristic, as incorporeal, that is not appurtenant. As to man being the prototype of Deity, mentality cannot organize Deity at all. So, then, for once atheism is at fault. Last. This being, who is mentality-faculty, has the language of ideas, as autographed in his universal chart of thoughts, words, and deeds for man.

One of the Baron's greatest atheistical absurdities (182) is objecting to man appreciating God as eternal—that is, of infinite duration, "because he is not capable of conceiving he could have had a beginning, or can ever cease to be." Of course, when mind reaches the supreme authority of ideas, it must not recur to fictitious innate ones. The Ba-

ron should have known all this. Where was atheistical magnanimity? Where was atheistical argument? All lost in its sophistry. God is immutable in principles, and is the consistent supreme author of ideas. Despotie ministers have assumed to dictate to the world who Deity is, and have perverted monotheist institutions. These confute all atheistical and theological metaphysics. The language of man is yet inadequate to convey all that is just in idea of the monotheist God, who created nature for his monotheist purpose, and consummated it with the diamond mentality, the immortal soul.

195. Principles that rule the universe aright, ever justify and vindicate Deity. They enable mentality to rise superior, supreme to all creation, second only to God alone. The Creator first, and mentality next. It is not mere mind, it is mentality that enables the soul to take precedence of all creation. The faculty of mind, and its immortal existence in the excellence of happiness, are deeds worthy of its immortal Creator, who spoke his universal oracle to mankind (199), who owe him therefor universal relations.

The universe declares mutual obligations of paternity of causation, and filial affections of the created. The relations are monotheist, the firmest, best that could be devised. Much of atheistical casuistry has been used that "men have no more relation with God than stones." "In the mean time the authority of God can only be founded on the good which he does to men." God has done a universe full of good to men, and that is his authority. He has acted as a creative God; theirs is the duty of monotheist beings, to merit a monotheist, that is, eternal felicity.

Analogues, as mentality to mentality-faculty, have moral relations towards each other of the highest order, refined by the noblest sublimity of religion.

The book is filled up with objections against theological

“religions of the world that have a despotic God for their basis.” Monotheist institutions are not accountable for atheists mistaking their life-time theological faith-organizations for monotheist religion. The monotheist God has no despotism, as normal principles rule all.

All religion that is known to mentality is revealed by the universal chart. There can be no other known to mind, in any truthful wise; all this is in conformity “to all the laws of nature and of reason.”

These absolutely demonstrate, with positive certainty, that all priest-versions are alien and spurious, the most inconsistent to religion and the existence of God; their conspiracy with monarchs as accomplices over mind’s vested rights, the most flagrant violations of all principles for mercenary fanaticism. By such heinous conduct they have proved themselves utterly devoid of trust, and ignorant of truth, perverting all that is right by their versions.

God originates, radiates his virtues, that are models for man, who is the only spirit, as he breathes the atmosphere. Hence, those who depart life are not spirits; immateriality becomes material the moment the substance of atmosphere is inspired. His universal revelation of ideas demonstrates that he is perfect in universal justice, equity, love, wisdom, faculty—goodness. This is fatal to all particular organized faith-bibles. All that is revelation can only be imparted by ideas, for thoughts, words, and deeds; hence all fabricators, as Moses, &c., of the spurious type, can only be regarded as the most pitiful blockheads—deadheads—whose miserable results were misanthropy of the various faith-factions to each other, vindictive, revengeful, murderous, malicious—deadly hostile. They have fallaciously deceived man, when the universal revelation enabled him to form correct ideas of Deity, and duty to all, and make his own being a blessing, instead of a curse to man.

Mind has to emerge from the patriarchal vassalage of superstition, and assert the fixed dignity of mentality, by full adoption of monotheist God.

205. The consent or unanimity of man to acknowledge God, advances nothing till he is absolutely demonstrated. That demonstration excludes all opposition. That alone confirms the monotheist, shames the polytheist, and silences the atheist. Before that, the last speaks as if conclusively.

208. "No one hath ever seen God;" but reason, mentality, sees him demonstratively in causation antecedent. Of course "the idea of the Divinity is not innate," for the universe is full of his ideas. The idea of God is through mentality, that recognizes him altogether mentality-faculty, adequate causation. This demonstration annihilates the guessing credulity of atheistical and polytheistical tradition, that has ruled the world at the expense of mind and means. Those who are candid can have the demonstration satisfactory for absolute conviction. There is but one proof for all, and that is the whole universe. The opposition deals in gratuitous suppositions.

211. "Matter is the great engine used by nature to produce all her phenomena, or rather it is nature herself." Yet this nature is an abstract being, and has to use matter. What an idea—clear as mud—matter is subordinate to nature, and still it is nature herself! Hear his proof, "that matter has always existed:" First, that which exists supposes existence essential to its being." Then essence or organization is predicated or premised of being; essence or organization must be first conceded, that is certain. "That which cannot annihilate itself exists necessarily;" all necessary existence, then, is secondary, subordinate, and in abeyance to the rule of cause and effect, referable to adequate causation, who rules its organization in the universe, that cannot be annihilated by itself; "it is impossible to

conceive that that which cannot cease to exist, or that which cannot annihilate itself, could ever have had a beginning." It is impossible, after the preceding analysis, that the universe of matter could have existed necessarily without a beginning as necessity; cause and effect demonstrate they have causation adequate. Now his conclusion—"If matter cannot be annihilated, it could not commence to be," is contradictory to his own preceding "exists necessarily," that has to yield its necessary existence to the supreme causation.

211. "It is matter, it is nature, acting by her own peculiar energy." All this energy is secondary, having had an antecedent motive power, that is fully and adequately represented by principles or elements.

What is this motive power? 212. "Does it not act necessarily?" Certainly not, as it is absolute. The universe acts necessarily, and has, therefore, a necessary existence. It is idle to abuse sense of reason and mentality, as the Baron does, by speculative supererogatory questions, "if it is not obliged to employ indispensable means to fulfil its designs!" after seeing that the universe has indispensable principles of conservation for a universe. It is unworthy of the magnanimity of mentality, that liberality had once accorded atheism, which if deprived of, sinks into utter insignificant and arrogant evil malignity. "Then we shall say that nature is obliged to act after her essence;" and that yields the whole question, for the obligation clearly, positively, absolutely subordinates her to reproductive functions only. Language is that which expresses ideas, however usurpation may arrogate as its property, like everything else of abuse. Nature was meant to be birth by her name. Words stand for ideas to man, and ideas are God's universal statuary that cannot be counterfeited. "Everything that takes place in her is necessary, and that if they suppose it governed by a Deity, this God cannot act otherwise than he does, and consequently is himself subjected to necessity."

Behold, the bond of atheism is given up entirely, without reservation, to its original destination, monotheist faculty. It could not be otherwise by the very essence of things, that necessarily had a certain kind of existence, decreed by absolute mentality-faculty, and confirmed by his omniscient wisdom.

The whole of the last extract specifies the necessary responsibility of creation to its creative power. This position evidently constitutes the free will of free mind to act to its best advantage as a creature, not creator. Free will acts by general causes that determine it. The universe is dependent as a necessary existence, because its universal phenomena of cause and effect are the necessary emanation from adequate, self-existent, eternal causation, "owing to its existence" and its mode of action. Matter having this position cannot be independent and necessary; the terms are antagonistic—fatal to each other. Matter is necessary and dependent on its primary mover.

212. The eternal absolute existence is immutable in principles. Who ever appreciated change of principles, much less of their author? As to the use of negative terms, as that of immutable, to express affirmative qualities, language has to be forgone, if this part of it be denied. It is unreasonable and absurd, because unusual and unwarranted by the usage of human language. This being is God, the author of perfection—man's model. His immutability is in existence, else he could not be God. Since the critic is hypocritic in words, he is amenable in the use of nature applied to God, who cannot have it as God. Man has nature. The balance of his criticism on God's immutability is decidedly weak, as "to acknowledge in him different modes of being, different volitions, different ways of acting." What does it amount to, when God is God? Where would God be if changeable in existence or princi-

ples? His element is that of God; whose Godly autograph is visible in the mighty universe. His objections to God's not willing that this universe "might not yet exist" at a time anterior to that of its existence, is the weakest possible. How was there time before the universe defined it, and its revolutions became the exponents? Atheism confounds matter with Deity, time with eternity, argument with sophistry. Who would wish monotheist castigation of all atheistical speculations? There is no necessity.

213. The expression of "necessarily existing," referring to the self-existence of Deity as quoted from Dr. Clarke by the Baron, is necessarily erroneous to maintain the very nice distinction, a supremacy of that distinction. Self-existence of Deity is absolute existence. The fourth proposition of Dr. Clarke, as quoted, betrays error in speaking of the "substance or essence" of Deity.

Either proposition premises the necessary existence of cause and effect, which necessarily refer to antecedent causation. Deity is omnipresent by principles that represent him. As a monotheist, I conceive nothing of him as to immateriality; certainly, he is not spiritual at all; he is immutable in principles that regulate all matter.

We might as well deny the existence of the President of this Union, as to affirm that because we have only seen the Governor of our resident State, that therefore the last could only be the ruler—as to affirm that because the identity of Deity was not visible, that he did not exist, seeing that his principles represent him. Are the principles of government, national and universal, personifications? What insanity! Still less are they abstractions. They both represent and vindicate their rulers. A pagan mind might talk of the "the incomprehensibility of the divinity;" and a turbulent man, destitute of patriotism, might premise the same ungrateful folly about the unseen constitutional representa

tive President; but all such nonsense does not alter the facts of the premises.

In the fifth proposition of Dr. Clarke, quoted by the Baron, the first says, "the self-existent being must of necessity be eternal." This places the atheist and polytheist in the same company. What but the monotheist institution can make honest people of both? The mormon is as good as any polytheist by faith. The same blow that cuts down the first, or mormon, overwhelms the christian. So the same hypothesis, or dogma necessity, that builds up the polytheist Clarke, upholds the Baron. Clarke's theology exists on the same basis as the Baron's.

Naturology.—They both look to the paternity of necessity; and matter, then, of the Baron, is the equal of the Methodist's abortion. The Baron says, "we shall further observe, that matter, not being capable of annihilation, exists necessarily, consequently will never cease to exist." Matter in the universe is conserved by the Creator, him of absolute eternal existence, through immutable principles that rule necessity, cause and effect. This is the solution of matter that is precluded from capacity of annihilation, if inherent.

Sixth proposition of Dr. Clarke says, "The self-existent being must of necessity be infinite and omnipresent." That word necessity is as fatal to the polytheist Clarke as the atheist D'Holbach, and gives the triumph to the monotheist God of absolute existence.

214. It will hardly profit the Baron to chaffer with the methodist about infinite being negative, as both abortions are ruled in necessity of Deity. Seventh proposition of Dr. Clarke: "The self-existent being must of necessity be but one." The same fatality of the polytheist puts him in the power of the atheist, and both in that of their monotheist God, who is mentality-faculty, as evinced by universal idea-

faculty. God is an absolute free agent, and has perfected his universe by principles necessarily conservative; as causator, he has instituted cause and effect to their consummation, the universe. By that position he is the perfect Providence of creation, and exhibits the responsibility of a God to the whole.

On the relations that exist, religion defines the rule, and exempts the absolute Creator from any other obligation; so that what atheists have essayed on this point is idle. No being has the right to think, speak, or act aught of Deity, or his monotheist institutions, but what normal principles justify. This, and this alone, holds all minds responsible, and condemns forever all conventionalisms of polytheism and atheism.

217. Necessity is the mighty word with Clarke, and condemns his position about Deity: nor is the Baron advanced any about "the idea of perfection is an abstract, metaphysical, negative idea, which has no archetype, or model, exterior to ourselves." Where can such be applied to mortals? All men are perfect men necessarily; but God is a perfect God absolutely. When it is premised of him that he is perfect in goodness, justice, truth, principle, he is absolutely perfect as their very Creator. Man may excel in all these qualities to the extent of his faculties; but the difference is to two beings, as the Creator excels the creature. This, then, is unfair in the Baron. Where is the negation? Did a few choice sophisms, that wound up polytheism, puff the Baron up as the dictator of this mighty field? Verily, he has played it very freely and dogmatically. 217. "Is God perfect, relative to his works?" Altogether, as his universe is a perfect universe. Does not order rule disorder? Do not principles triumph in vindication of Deity's perfection? "Do not all the religions of the world suppose a God continually occupied in making, repairing, undoing, and recti-

fyng his marvellous works?" No sir! Religion has never disclosed any such thing. Demagogical faiths of political conventionalism have had the impudence and hardihood to deal on such false pretences. As God is perfect in his universe beyond cavil, he is of universal utility to his beings. What more can grateful rationality desire? The God of nature is the monotheist satisfactory demonstration. He is the perfect model to man, in the noblest being of mentality-faculty. When mentality pronounces him perfect, it has reached the consummation of ideas of excellence; it has exhausted all the treasury of thought, word, and deed of his own chart, charter, and revelation. God has no human perfections, for he is their model author, to insure all the relations that can exist.

218. The Baron says, "an eternal being cannot have relations with perishable and transitory beings." This is the quintessence of sophistry. Who but an eternal faculty can avail for their best good? His revelation does not suppose, but positively, absolutely, without reserve, demonstrates his absolute existence, whence emanate all perfections of all types, physical, mental, social, moral, and religious. It premises His providence of mind with function capable of reaching mentality, whose progressive sublimity surmounts on this earth even the universe. The theological God is perfectly inconsistent, and therefore cannot be recognized by his revelation; Deity of his revelation is the absolute affirmation of all ideas. The God of particular revelations is a negation of consistent ideas, and the atheistical necessary nature is an inconsistent negation of independent and absolute existence. The universal organization by monotheist Deity acts on all the senses of organized beings, as far as competent in functions.

224. "Motion, then, is co-eternal with matter." This is an assertion of atheism, an assumption. "From all eternity

the particles of the universe have acted one upon the other, in virtue of their energies, of their peculiar essences, of their primitive elements, and of their various combinations. These particles must have combined in consequence of their analogy or relations, attracted and repelled each other, have acted and reacted, gravitated one upon the other, been united and dissolved, received their forms and been changed by their continual collisions." Here is a proposition that bespeaks cause and effect throughout: first, particles of matter have acted one upon the other, in virtue of their energies, of their peculiar essences." How did they possess originally this conglomerate, combined virtue? That is the question. If all have distinct primary elements, the inference would be legitimate; but when did they act ever independent of the universe? Then atheism actually begs the question. "These particles must have combined," implies a distinct power, obligation, over and above, independent of the universe—that is, an organization, a universal combination; and that is the premise of this proposition, "from all eternity," which is fatal to "these particles must have combined in consequence of their analogy or relations, down to collisions." These are two distinct periods of what was meant by the Baron to be understood as only one by the reader or disciple. How, Baron, could there be a universe, if these particles had to combine, and that, too, in consequence of their analogy or relations? That it was an anterior universe, he says a few lines below, "in a whole, of which the parts are essentially in motion, there is no occasion for an acting power distinguished from itself;" and to confirm it, "the whole must be in perpetual motion by its own peculiar energy." But this is fatal to his universe, "the general motion, as we have elsewhere proved, has its birth from the particular motion," &c. It is impossible for the compound universe to be eternal. Now what relations

could be effectual in a mass of matter to organize the whole into universal relations, that are essentially necessary at first? That motive independent power exceeds any laws of astronomy that is legitimate, for matter to secure relations of universal matter, or for universe to be organized "from all eternity," and still the particles of the universe combining, and of course organizing! What can be more incongruous! What a chimera of atheistical mud!

Tell us how your universe was "from all eternity?" If it were organized, its particles were combined, organized, and had normal universal action, motion, too. But this is an absolute absurdity, for organization had to be in abeyance to antecedent motion. In the second place, your disjointed matter particles had to operate normal combinations and organizations of this vast and mighty consummation of brilliant orbs and their systems with exact equilibrium. Will you deify your particles of matter to organize from all eternity? Infatuated being, your position is fatal to your "from all eternity," for it is often in both atheistical dilemmas. And yet absurd as all this, the degraded polytheist, the toady of the foul union with tory kings and butchering partisans, says to pagan mind, take my system or take the atheist's! I should have thought better of the Baron, who affects so many fine sentiments, had he not used artifice in sophisticating his views by abstract mystery of words.

How obtain your universe without previous organization? and how obtain the last without adequate motive power? It is easy enough in the universal organization, that of course never began necessarily "from all eternity," to have universal motion. But necessarily, independent motion was absolutely essential to move matter, and nothing less than mentality-faculty could be adequate; so that it is perfectly useless nonsense to affect the eternity of mat-

ter. There is but one eternal Being who holds absolute existence, and that monotheist, declared by his own autograph. His infinity, immutability, omnipresence, and omniscience are duly represented and vindicated perfectly by normal principles, to which mentality must ever look. Hence the only logical conclusion is, that matter can be easily appreciated in its normal functions and relations in the universe, that is subsequent to matter in its primitive state, and its necessary composite, the anterior of which cannot be appreciated independent of antecedent motive power, since, as the Baron says mirthly, "that matter is not a free agent, since it cannot act otherwise than it does, in virtue of the laws of its nature or its existence," &c.

Of course matter could not act out of the universe as in it, and that the universe could not exist "from all eternity," is absolutely certain from its complex, composite nature, that required precedent organization. Nature could not, did not exist, till the existence of the universe, as the birth of the universe was her birth. The creation of the universe gave birth to nature; hence she has not always been self-existent.

229. "It is an incontestible truth that God exists necessarily, and the same necessity obliges him to exist always and everywhere." This is quoted as Sir I. Newton's theory of Deity, altogether untenable as Clarke's, seeing that absolute existence had a supreme in necessity. No wonder that atheism could vanquish the most puissant minds when perverted by polytheism. But even the Baron falls into the same analogous error, as the polytheistic God and atheistic nature are both ruled by necessity. He says, "the necessary existence of the Divinity is precisely the thing in question."

231. The Baron replies to the deists; he says he objects to their regulated motion, the invariable order of the uni-

verse as referable to any other cause but "the necessary consequence of the laws of matter;" but then he has to admit that "it cannot cease to act in the manner it does, so long as the same causes act in it;" and yet he merely changes the terms of answer. Universal principles rule all order. What a demand of atheism, "these elements have occasion only for their properties, whether particular or united, and motion which is essential to them," to do what? Make a universe of atheism. All this is tantamount to concession of the universe to atheists. But all this is an entire chimera. "Nature is not a work; she has always been self-existent," says the Baron. We have seen that it is utterly impossible for the eternal self-existence of the universe, as she is composite. Such would be the result if the Being of Deity was complex; hence his unity is his almighty virtue of his absolute existence, that all polytheists have stultified themselves in perverting to their idol multiplicity.

"Nature, then, makes nothing but what is necessary;" (236;) "it is not by fortuitous combinations and by chance-throws that she produces the beings that we see; all her throws are sure, all the causes she employs have infallibly their effects." Same page—"It is not chance that has produced the universe, it is of itself that which it is; it exists necessarily and from all eternity." And yet of God (same page) "it has neither been possible—to say anything reasonable of him." Then atheism does not exist, for the essence of existence consistence is not in it. A change of authors does not change qualities. If nature, Mr. Atheist, does right, surely Deity, the author, has the just credit. To meet his summary, I say nature does not exist from eternity, as she is complex by organization, that has necessarily antecedent causation.

237. "Matter did not always exist, for its existence is natural composite, referable to motion, and alienated from

the subsequent relationship universal. The word spirit is inadequate for adequate causation, a worthless in idea. The Baron has "nature" again about Deity. That is nonsensical as the theological spirit. God is not complex, composite; hence he has no nature—no birth or emanation from an original. It is necessary to examine everything, atheistical critic, to do full and comprehensive justice. Atheists and polytheists have attached very peculiar ideas to Deity, while his monotheist institutions vindicate him as monotheist over universal.

233. "Only a nature acting after the invariable laws, of whom the world is the theatre, of whom men, as well as all other beings, are the works and the instruments obliged to accomplish the eternal decrees of necessity." What contradictions! Nature acts after invariable laws—is, then, subordinate to what? An eternal necessity. Still it is said abundantly, nature is eternal. The eternal decrees of necessity rule by priority and faculty all the time, the last obviously. "Nature, of which the essence always was to exist and to move itself; which cannot be conceived to be without properties, consequently, without motion; of which all the parts are inaction, reaction, and continual efforts; where a single molecule cannot be found that is in absolute repose, and which does not necessarily occupy the place assigned to it by necessary laws." What occasion is there to seek out of matter a motive power to give it play, since its motion flows necessarily from its existence, its extent, its forms, its gravity, &c., and since nature in inaction would no longer be nature?" How comes nature, a composite organization, to exist always? This is a solecism, for the organization precedes her existence; that absolves all the rest, it demolishes its essence and properties composite. Now, whence motion? That is in consequence of existence that has qualifications of negative character.

Whence the necessary laws? Organization is the consistency thereof. The necessary laws carry faculty, not abstract, but potential; hence they refer to plenipotentary omnipotence—causation antecedent. This is the motive power to give existence, “since its motion flows necessarily from it,” and above all nature.

238 and 239. It is not only matter that atheism requires by assent, but its property, quality, action, motion. To grant all this—that is, to admit its rights—the Baron must demonstrate its eternal existence, that guarantees all absolutely. But necessity destroys its vested rights. Its supposed eternity property has this qualification of necessity, altogether fatal to the whole question. “As soon as it has properties without which it could not exist, it must act by virtue of those properties;” good. How get those properties? The Baron flies to nature, the universe in full organization. Oh, the shifts, tricks of atheism, as the polytheists, to prove their position. Their bible proves that. Who endorses the bible? Priests of their type—that is, counterfeiters—prove their own false currency in their own circle. The modern pagans endorse the ancient pagan books. What makes books truer than the same men’s words? In other words, are false pretences in books truer than the words of the authors?

This sophism of the Baron is the one of sophisms par excellence. “The necessary existence” meets and vanquishes the whole, because that demonstrates antecedent causation; torture as he will, make as many summaries as he chooses, this consummates all. A necessary existence is in necessary abeyance to supremacy. They affect a saviour for their own endorsed platform, that is absolutely, essentially, and hopelessly fatal to their whole proposition, as that entirely destroys, annihilates God’s very existence, one of whose principal virtues is unity.

232. The Baron, respecting God, asks, "where shall we place this workman?" In God's monotheist position. I shall pass over the balance of this atheistic gas.

240. He treats his own nature as quite inferior; "nature has been, is, and ever will be occupied with producing, with destroying, with doing and undoing, with following laws resulting from its necessary existence." Her existence is in abeyance to necessary laws; of course she has a lawgiver—that is absolute demonstration. "She acts necessarily, because she exists necessarily." Nature, then, is completely a subordinate; "she has no intelligence or end," and has to execute the will of him who has both.

What is the difference between God and nature? That of immortality and mortality, eternal happiness and earthly existence. A mere necessary destiny, "necessity which is no more than the sum total of those laws which nature is obliged to follow," and the wise Legislator who gave them. The Baron has renewed his "if it cannot be annihilated, it cannot have commenced to be." In the first, God's universe has conservative principles that exclude annihilation; and the last is nugatory, as it has God for creator. Sophisticate as atheistical and polytheistical speculators will, the monotheist causation is absolutely demonstrated, cannot be abrogated. Any mind that comes short of a monotheist God is that much pagan forever. Atheists and polytheists have distorted all the facts of nature to suit their special pleadings. The contradictions are those of faith-idolatry, not of religion.

245. The Baron has as many organic contradictions as polytheists: "Nature is the cause of everything; she is self-existent; she will always exist; she is her own cause; her motion is a necessary consequence of her necessary existence." This position, as every other atheistical, is suicidal, fatal to itself by inconsistency. If her existence is neces-

sary, how, then, can she be the cause of everything, much less her own cause. It is impossible, when atheistic necessity puts her into full possession of cause and effect. A necessary existence involves an absolute causation, not that of nature, which would be a complete solecism. A necessary existence is that of cause and effect, as necessity implies forever; therefore nature is caused, and can only be cause and effect, whence all refer to an antecedent supreme, that is the cause, mover, conservator of everything that relates to effect: the cause of all things is absolute to effect. The last part of the proposition confirms this absolutely, as her motion, the mighty lever of atheistic requisition and preliminary, "is a necessary consequence of her necessary existence," and is necessarily and absolutely a derivative, not primary function. Thus nature presents no language to her zealous idolaters to rescue her from her necessary obligations, her own fealty, her own acknowledged abeyance to the almighty mentality-faculty. Quotations from ancient writers of Greek, Roman, Egyptian, Hindostan, Chinese, Assyrian, and Persian schools only sink deeper atheistical foggyism. It is ignorance leading stupidity, rendering obscurity more obscure. The absolute vital power, in whose unity all omnipotence and omniscience are concentrated, animates all nature, the universe.

In the union of Deity is concentrated all mentality-faculty, whose perfect revelation in universal ideas is addressed most happily and perfectly to all mentality. Atheists, then, ignore him most absurdly, when they deify nature, a being that lacks the God-element absolutely. Which is the greatest, most glaring, the presumption or ignorance of infidels? who ignore their own inconsistency in blaming the author of nature, and yet say of the last, the agent of the first, that she acts necessarily, "and of which nothing can derange the course."

246. The wise comprehension of mentality, that recognizes the normal progress of mind, recognizes first as well as final causes. The very fact that the thousand faith-organizations and factions of the world, for perfidious and mercenary purposes, fabricating their own pagan idolatry on pagan mind, exhibits the absolute necessity of the universe being the revelation for a fixed and uniform standard of morals, religion, and government, through its supreme model. This is the only great light by which mortals of existence on earth can properly read and understand, thoroughly appreciate in ratio to the means. The best means are the whole comprehension; any less is a defect, and proves the delinquency, as polytheistic visions attest. Man is not to regard Deity a moment by innate ideas, an absurdity by no individuals, but through the universe, as far as practicable. Mentality must supersede pagan mind, as the universe supersedes all the pagan faith concoctions. Deity is not an arbitrary being of conventionalism, as the faiths of the world pretend, but the immutable unit of all conservative principles.

247. The doctrines of theology have no harmony, as they have no normal principles. None but pagan mind could pretend to such idea. They give substantial reason to the flimsy superficial apologists of atheism, to pretend that religion is non-existent, if such be it. The best deed for polytheists is to abnegate all such hurtful nonsense, and seek better employment. Let all the world array itself under the banners of demonstration of the monotheist God, as the only certainty of truth before mentality; then "every man can be fully assured of the existence of this being:" universal evidence attests "the certitude of the existence of the divinity." Deity has elaborated a universe the very best, perfectly adapted to his creation, bestowing the greatest good to the greatest number—that is, the whole. Man,

as a free agent, has to do the best for his sphere, to conform as the analogue of Deity in doing good, best to all. If there be anything wrong, it is in man, who has to conform to the immutable principles conservative of his being and happiness. Man has to pay adoration to Deity, but justice to mentality and monotheist institutions.

It is remarkable, that the very qualities that bespeak God a Deity, invalidate him in atheistical sophistry. As well deprive the circumference of its centre, as the universe of its central power. It is this that radiates all the energy of universal gravitation. Deity is the noble example of perfection for man to copy best from, with profoundest respect and adoration. But, alas! polytheistic faith has put forth its various idols, books, and priests, the pagan models for pagan minds.

251. The author seems to have the theological inconsistencies, as the God for the universe. What fallacy! Mentality adopts the universe as the work, and the author as the architect; all that is tenable, demonstrative, and no more is legitimate. The Baron seems to consider theism, as he calls it, very abundant among the ancients: but they were all polytheists. The monotheist is the only tenable position. The Jews were certainly not monotheists, for they were pagan polytheists. I have a right to demand the strict construction of language. "Socrates was a theist." What nonsense! He was a polytheist, and merely reformer. Jesus was of the same order. Mahometanism is polytheism certain. The American Government presents the first evidence of a monotheist government on earth, as far as I know; hence it is the first religious government. The monotheist believes that all things are governed rightly by principles, and that man's position is relatively thereto. Hear this inconsistent atheist for the hundredth time railing at Deity. "Is there anything more contradictory than

an intelligent and omnipotent workman, who only produces to destroy?" Yet this is more applicable to his godless nature. But he has mixed up the ism and polytheism as inconsistently. The picture is like his atheism, worthless. It is utterly impossible to have the world act on normal principles by atheism or polytheism, as they both establish conventionalisms that involve the world into antagonisms and inextricable confusion, that end in massacre, bloodshed, and carnage to this day; hence monotheist institutions alone are conservative, to civil as to physical organization. The Baron speaks of "the revealed religions." (265.) There is but one, and that is through God's chart and document. This, so far from "announcing a despotic, jealous, vindictive, and selfish God, who knows no law, &c.," denounces all conventionalism that does. There is one nation that follows no such conventionalism; "it is, however, some divinity of this temper which all nations adore." Conventionalism renders man savage; religion is monotheist, and civilizes him. What can fatal necessity do in all society? This is atheistic conventionalism. This is all that atheistic reason can do. Is the world to be sacrificed to miserable conventionalism? or will it be conserved by monotheist institutions? Will the pagan devotee of mosaic conventionalism sacrifice it? The abolitionists of monotheist institutions must bear a weighty burden of remorse.

272. The Baron speculates on the crimes of the world being committed without compunction of conscience, if the delinquent has merely to be restrained by the presence of his God. "What purpose, then, does the conviction of the existence of this God of his omniscience, &c., answer?" Where, O, atheist, are his conservative representative principles? That at once is a universal volume.

274. "The most religious men are commonly misanthropists, extremely useless to the world, and injurious to them-

selves." Who, then, are religious men? ascetic priest-ranting preachers? partisans of faith-organizations? they are that much destitute of religion. Away, then, with pagan views, Baron. Did you know what religious men were? I consider you have mistaken the pagan demagogues of faith therefor. How horrid the iniquity of conventionalism, to enslave even language and ideas.

275. Priests are not the representatives of religion, when they preach of an irascible, vindictive God. They preach clap-trap conventionalism as much as atheists, who give "the necessity of things." How advantageous it is for both to hold the idea of religion instead of faith. If it be faith, let it be said, and not say religion. The polytheist permits his religion to secure the mind; the atheist adopts it to repel mind from "the sinister ideas which all religions, in every country, give." They both act as if the universe depended on their conventionalism. It is religion, not faith, atheist, that the mighty problem of man is to be solved. This premises the immortality of the soul to perfect it. What a glorious dispensation in monotheist institutions of a God, who rules necessity and its nature to his normal, conservative principles. This is the only fixed basis. This regulates the passions of men in the right direction. The oracles are plain sense, deduced from the universal document. They need no priests nor preachers. Faith-organizations are such schemes by the last that will give them the greatest temporal advantages from the people. They are policies of government, cannot be any more from their very nature. What, then, do the people need of faith-ministers? To make their own peace with God? The ministers have their minds full for themselves, besides responsibility can only attach to individuality. The people, then, have to act for themselves, otherwise they unwittingly become polytheists by having intermediates. No conventionalism, or faith,

ever made religion. Without religion, that excludes both conventionalism and faith, the world is but an assemblage of misanthropes and antagonisms. The sooner the world excludes theologico-pagan doctrines that enslave mind, the better. Its normal principles can alone rule and regulate the moral as the physical universe. What otherwise can restrict the unprincipled autocrats of this world, the Neroes, Nicholases, Constantines, Joe Smiths, infallible popes, who hide themselves under their ecclesiastical pretexts? Their special faith-pleadings will do for pagan mind of unprincipled church and faith associations, but are abhorrent to the religion of free minds! What is that state of mind but low or high pagan, that premises protectorates of the faith-organizations of other sovereigns' subjects? What but such premises the gory game of war, that violates all normal principles? What guarantee is there for proper society, imperial ukases, papal bulls? How long will faith-iniquity menace the world? As long as mind continues pagan, and is satisfied with pagan idolatry and bribes. It is none of my business, say thousands and millions of the human race. It is the bounden duty of all minds to exclude all pagan evils from society, and then the people would get rid of their tyrants. We hear it said, natural and revealed religion. What pagan nonsense and debasement! God Almighty created religion. Who made natural and revealed faith, but pagan priest-hucksters? Let atheists lay aside their preconceived notions that polytheistical faiths, miscalled religions, are to be the only consideration in this great ruling question. In this incipient monotheist age, so far as mind is concerned, better hopes may be entertained. The legal and imperial outrages on life, liberty, property, and reputation are being considered more, if not more restricted. But the great body of the people must act. There are men acting without system, expecting to make all general im-

pressions by their individual notions. Owen, with his millennium, and Cobden, with his peace-society resolutions, may affect to visit nations and emperors, but all such will be mere patchworks, until the world secures monotheist institutions. It is perfectly idle to talk to monarchs for peace society, till imperial ukases, papal infallibility, and monarchical decrees are precluded, foreclosed, about faith-organizations. As conscience is moulded by education, what hold has man on such that are disciplined by their faith-institutions, that hold popular mind as chattel, and hold themselves only responsible to God? All the free will that is of free mind is held in abeyance to their clique of faith, and that makes the rights of kings divine, those of priests sacred. Atheists deny it, or merge it all to their destiny of necessity. Free mind of the people can only make free will of a clear conscience in religion; otherwise why remorse of conscience? This is the legitimate deduction from rational monotheist premises. How, then, can the normal conscience, and its normal remorse, be normally recognized, than by the normally constituted chart of its normal Creator?

It is clearly evident, then, that mentality can only rescue mind from the conscience of conventionalism and its remorse by normal principles of religion.

306. Atheism is, then, incompatible with morality, because it has necessity, the very dregs of conventionalism, in company with polytheistic faiths. They both are its accomplices. The conscience must be schooled rightly, and conventionalism can only corrupt it that much, no matter what kind, mosaic or any sectarian. Conventionalism is the polytheistic law of self-interest, corroborated by all history. Mystify all proofs of Deity by his works, say polytheists, as that throws the only proof on their bibles. Who mystify worse than the atheists? Of course, then, both are in con-

ventionalism against the sole proof of Deity. Atheism and polytheism are then absolutely dangerous to society, as they yield up to conventionalism; that is no generous friend to the vested rights of mind, when it abstracts all it can by its despotism. The great decisive question is, the God of the universe that insures him the perfect model of man, or conventionalism of both kinds, polytheistic and atheistic, that is ever a treacherous despot on pagan mind. The last can never be trusted by free minds, that hold all their conservative institutions of a monotheist God. Conventionalism, that substitutes its faith for the monotheist principles of Deity, is ever fatal to its pagan confidants. Normal principles must ever define education, that is, to form conscience and will—the right element for right development.

307. "Is there, then, no remorse, but for those who believe in a God?" How can the Baron appeal to remorse of conscience, when that idea is stultified in denial of free will, and interdicting it under compulsion of atheistic necessity? But how futile is remorse even, of futile conventionalism! The remorse must be of very low grade at best, and of inefficient good, as it had lost the right direction. All conventionalisms are useless, noxious for the supreme good of mind, man, society; as proof supereminent, excellent, that the Baron has only looked into his subject superficially, he has argued against theological metaphysics ostensibly as the real ground-work, when all were mere conventionalisms, and all his books are only anti-conventionalisms, not touching the main subject of monotheist institutions at all. What, then, are atheistical and polytheistical speculations worth? Are they not most dangerous? Mind has to examine all speculations with most deliberate care, and above all, metaphysical speculations, lest it be stultified, and overwhelmed altogether.

This has ever been the forlorn case of pagan mind, that

had to pay enormously for its errors, by the great laws and principles of existence, that owes such a normal debt. Conventionalism, the fault of pagan mind and age, can never rule passions, for it perverts them to perfidious purposes. None but perfidious conventionalism ever fashioned a cruel, vindictive, and jealous God. There can be no model but the Perfector of the universe: conventionalism can originate no normal principles; its doctrines are assumptions; necessarily all fanaticism is of this character. As all conventionalism is susceptible of licentious abuse, it should never be clothed with monarchical, ecclesiastical, or fiducial power; hence all power should be constitutional, representative, and invariably responsible to the supreme power of the people. Every earthly mind must be ever held responsible for public duties to the public, the people. How can the czar, or pope, or any faith defender, be less than despotic, who is not amenable to the people for ecclesiastical as imperial power? No man is pre-eminently entitled to the name of a religious ruler, as that title can be owned by no other than Deity. The very height of religious conduct and mentality is in the people, who trust themselves to no ecclesiastical organizations as religious, for thereby hangs the national ruin and degradation of an irresponsible association and faction.

The passions of man are liable to be let loose, wild, fanatic, and superstitious, mixed with ambition and avarice, a vindictive and insatiable thirst for blood, plunder, rapine, and pillage, unless duly restrained from their storm and tempest. What can do it? Conventionalism? Alas! that sharpens the dagger of the worst of crimes, heaped on crimes. Conventionalism gives the fullest scope to crimes. It is a failure atheistically, polytheistically. The universe needs for nothing less than the universe demands, the right conservative, no less morally than physically, religiously and

socially than mentally. Now it is certain, positive demonstration, that the conservation that perfects the physical must also perfect the social order. It is the same omnipotent power that rules both through his monotheist institutions.

Conventionalism, then, as a complete failure, utterly incompatible with religion, is a chimera that never makes the proper distinction between vice and virtue, and that confounds the foundation of morality. Americans may well thank their God that they have a government that adopts monotheist institutions. Let the nations of the world pay their highest respect to its principles, for in them they can be honored, and rendered happy.

310. The Baron often alludes to virtue as essential to society; but whence can be the standard but in the author-model of all virtue? Surely he cannot find it in his necessity. It is not the name of virtue, but the essential qualities comprehended adequately. Priests have corrupted religious sentiments. Both atheists and polytheists corrupt the faculty of mind, in preventing man from reaching his fundamental vested rights of universal government in society. It is necessary, above all others, that the people should advance in this science; but they are kept back by mercenary foggies, who forfeit every title to respect as good people. Mentality vindicates the existence of Deity, as indubitably demonstrated. Conventionalism, not religion, is fatal to the human species.

318. What can that be? What less than the dictation of autocrats? And is that dictation codified a bible? And is that man that disbelieves the conventionalism a heretic? Its dictation a bible? He a heretic to the laws in abeyance thereto, and accomplices of its guilt?

324. The idea of God, say what atheists will, cannot be eradicated, divorced from mentality, the guardian of its

demonstration. "Atheism is not suitable for the majority of mankind." Then that position is fatal to it forever. Away with it. Monotheist institutions suit all mankind. They direct mind never to unite with faith, or political factions, but pursue its great interest to the sublimity and justness of mentality.

330. It is mentality that yields to the evidence of all the senses, the attestations of the universe. Mentality proceeds from the visible, that is the safest demonstration to that cause which explains everything. God is certainly no innate-idea delusion, as all conventionalisms have of their substitutes and fictions, for it takes the whole universe in one grand burst of magnanimity to demonstrate his absolute existence. Thus mind towers over corporeal, universal relations, that it penetrates, permeates, and pervades like rays of light, to its analogue. This cause, then, explains, beyond all conventionalism, the origin of the universe, the nature of man, the faculties of the soul; above all, God's own illustrious existence, absolute to nature. He governs all perfectly by his principles, not as the capricious ethics of conventionalism assume (333), or as destiny decrees.

336. Hear the Baron: "The motive which the morality of nature employs is the self-evident interest of each individual, of each community, of the whole human species, in all times, in every country, under all circumstances." When the individual has the power, he will decide as the unprincipled have decided, to the best profits of that self-interest, and devise and endorse any ecclesiastico-political scheme for success. Man has to carry out principles by excluding all intermediates but responsible agents, for mere constitutional purposes. He must not believe any one that purposes to exceed these powers.

337. "The friend of mankind cannot be the friend of God." What a solecism! I will permit him to amend by

the God of conventionalism (343), as just as when he says, "man is always subject to necessity." Why, then, remorse that he speaks of (333), especially since (101) he says, "in no one moment of his existence is man a free agent. He is not architect of his own conformation, which he holds from nature—he has no control over his own ideas, or over the modification of his brain!" Why, then, all his silly declaration about the code of nature moralizing man?

346. He said: "But has he the power of reflecting? Human actions are never free." If motives were thought, incapable of influencing the will, why make use of morality, education, legislation, and even religion?" To give mind its normal development of mentality, I conscientiously reply.

In his notes (p. 342), the author undertakes to annihilate the idea of Deity's infinity. As well could he annihilate the unlimited expansibility of the circumferences of concentric circles and spheres, that are multiplicable ad infinitum, and guarantee the true idea of God's absolute existence to finite mind. Be the universe what it may, it is comprehended by Deity from centre to circumference. The comprehensibility of mentality-faculty is equality of all, through unity-concentration. There was but one thing needful; that has been adequately executed by God; this demonstration through his monotheist institutions, His universal creation, is the evidence.

351. "Good and evil suppose two principles; if there be only one, he must alternately be good and wicked." Evil is the negative of good, as cold is that of caloric. The Baron makes God accountable for all the vagaries and extravagances of not only all polytheists, but all atheists, of himself. What a self-sufficient dogmatist! His very culogium of nature gives the best of God, and refutes his inconsistent casuistry.

352. "Where are those divine oracles?" In the divine

records, the universal documents that prove the perfect ideas of a perfect Deity. If God owe man happiness, every relation between them is confirmed, if it be immortal. This proves the immortality of the soul, if anything can prove it. Any particular revelation in Deity would render it impotent, as it demonstrates him pagan; that conceives an idea that destroys his own immutability. One of the leading objections of atheism is to the invisibility of Deity, and some of the leading facts of the Creator, in regard to creation, being unrevealed to man. Who can say that all that is not the wisest dispensation, just as future events are withheld for the essential blessing of mind, that would be overwhelmed with emotions at anticipations, making the quintessence of enjoyment the veriest curse of existence. Deity must be judged by his normal principles, by all mentality, as it profits universally by them, and them certainly.

356. "Nature, when well studied, teaches us the means of becoming happy, so far, at least, as our essence will permit. She informs us of the proper means of acquiring happiness." Had atheism been consistent, most if not all this book had been unwritten. If all this be legitimate for nature, how much more is it due the God of nature? As the Creator transcends nature in eternal existence, so far does the immortal happiness, conceded by the first to monotheist mentality, transcend that of the dissolution of atheistical necessity. The first is the sublimity of perfect light radiation; the last is the agency of desperate hopelessness and nonentity.

The monotheist government of the United States is a vast part of our nationality, enough to stamp man with the solidity, integrity, and candor of manly character. In all this mentality demonstrates that monotheism realizes to man his happiness on the highest means of his basis.

What sort of philosophy is that which, though called

positive, does not reach the reality of life, leaves matters impracticable, defective in omission, and compromises by commission? All philosophy leaves man to conventionalism, that does not complete its system on a perfect standard and model, and ever presents a dangerous position for society.

M. Comte says: "The idea of the universe, therefore, is excluded from positive philosophy; and that philosophy is, strictly speaking, bounded by the limits of the solar system in regard to definite results; and this circumscription is, as elsewhere, to be regarded as real progress!"

Where, then, is positive philosophy? "We do not know, more or less, and men will probably never know, whether the innumerable suns that we see compose a general system, or any number, large or small, of partial systems, entirely independent of each other." What an admission for a positive philosopher! So far, then, from having positive science, the mind has, on this and other points, positive ignorance. That position ignores the essential means that elevate the highest faculties. The universe cannot be excluded from its systems no more than its relations. The suns balance the planets and satellites; but what rules the systems? Here positive philosophy is nonplused. When it ignores the supreme rule of all the systems—the universe—it necessarily ignores the universe, and stultifies itself.

Review of "Positive Philosophy of A. Comte."—After reading this volume, "freely translated and condensed by Harriet Martineau," though I regretted that the whole of the author's work had not been presented, as the condensation has rendered some of his views obscure, no doubt, still I am fully satisfied of the complete and perfect triumph of the position advocated by me. I must pay a high tribute to his erudition, but that will not detract from the

justice of the subject. If any two men could have carried their points, Messrs. D'Holbach and Comte could have done so. That they have signally failed, is due to the cause alone. Their great talents must have secured the prize, had it been practicable.

Positive philosophy is merely to confirm the system of nature. All positive philosophy is to be duly appreciated, but mentality needs the whole solution, the comprehension that satisfies mentality of humanity, the whole that rules philosophy.

All is abortive, if sociology is not subordinated to not only positive, but normal philosophy, and all to the Creator, or the supreme demonstrable faculty. No philosophy can ignore anything of the universe, and the highest demonstration of its perfect teaching is its author. Its monotheist institution is a complete and perfect philosophy, that mind, progressing in this age to mentality, cannot ignore.

The monotheist that supersedes the theological, as demonstration excludes conventionalism, rules all universal philosophy, and subordinates all that is positive.

One of the worst desecrations of the human mind is the metaphysical endorsement of theological conventionalisms for normal principles. The monotheist institution vindicates, as it represents, normal principles, and their normal economy. Is not M. Comte too much of an apologist for polytheism in the form of catholicism? He introduces the word theological to typify all ideas of the subject. Does not his position signify the state of pagan mind, instead of mentality? These two absolute states exist not as to doctrines, but as to principles. The last presents an appetency that is extinguishable for the sublimest of all the future. These views have been confirmed, rather than weakened, by analysis of M. Comte's work.

The non-existence of a first cause is impossible. The uni-

verse is a consummation of causes and effects, the elaboration, and presents the ideas to mind as a production. We should have to revolutionize the order of rationality to err from causation. The origin and purpose are to be practicably considered in sociology, as far as the positive philosophy of monotheist institutions can realize, to regulate society and remove all anarchy. The monotheist institution includes all philosophy of the highest normal order, and we have only to exalt positive philosophy to its completest mission, by bringing social phenomena within monotheist comprehension. Intellectual resources alone are inadequate to embrace the universal complex relations by mere positive philosophy, that looks at mere science, and ignores what rules it.

How far has M. Comte missed the whole, when he has not yet defined the ideas that pertained to monotheist institutions! Is it just for any philosophy that ignores to decry them? Social and governmental evil demonstrates the errors of mere dogmas.

The highest demonstration of positive good is in monotheist consistency, so ignored by the world, and M. Comte in particular. This is apparent in the mormon polytheism, that is as much monotheism as any other form of polytheism that M. Comte has affected to treat under that head. What can rectify it? Any of the old polytheistic regimes? Their bible originated the heresy; and there is no enormity of conventional despotism but what such a bible can originate, as Moses instituted jewism exclusively, that is not to be adulterated with mormonism, or any other affiliations. What can catholicism, the best form, according to the author, perform? It has not the element for a noble standard. Admit its temples, statues, and paintings, but where are the great movements that redound to ennobling man?

Is celibacy, one of its institutions, less than a violation

of one of the noblest of monotheist institutions? How, then, can catholicism be one of the forms of monotheism, that lays no foundation for prostitution, as mormonism or catholicism does? What is its confession but a violation of the great principles of mind, sincerity, independence, and mentality? What do all its æsthetics weigh, compared with these? Vain and conceited is all philosophy that does not duly protect them inherently, or in virtue of recognized supremacy. Any philosophy, then, assumes too much that does not realize monotheism as the only type of religion.

Who can then ignore monotheist institutions? What nation was ever destitute of some ideas of a supreme? No sophist can eradicate the idea of God, or his substitutes, from the nations, the minds of the universe, when fairly substantiated by its demonstration.

The author holds up catholicism to the highest practicable appreciation; but what an idea, to substitute philosophy for the substance! this is metaphysical. Positive philosophy has even its weak points. No philosophy can ever be found independent of monotheist institutions; but all is in purview thereof, its best exponent.

A true monotheist revolution of the people in Europe would enable them to get rid of the church, its fanaticism, and despotism of the spoils system. What are the people of Europe good for, that they have not progressed to this point? Their rights are not respected, their good not consulted. The Emperor of Russia is the cause of the Turkish war, which is a murder of one hundred thousand people yearly. Is not this too great a sacrifice for one priest, however imperial?

How long will the European people see this awful game played for imperial gewgaws, at their horrible sacrifice? The world has to wake up from the logical infancy of pagan mind, and use to the best advantage its effective and intel-

lectual powers, that prove man a progressive, moral, and mental being.

How comes he, then, to be at deadly war with his kind? Because monarchs have not been spoken of in their true light, from their power and influence. They have counteracted the legitimate results of mind. In Europe all should have given constitutions to their people long ago to act best for all.

Mentality has ever to look at two distinct departments, the absolute and positive. Analysis ever proves the power that presided over organization, that required elaboration of design. Positive philosophy demonstrates the highest position of the absolute, without which proof the theological pagan state of mind remains uncorrected. Thus are the precincts of science sacred. The positive needs the monotheist position for normal science, morals, and above all, for religion. Trace it through, and what more can it do? But see where the absolute elevates mind, that cannot ignore its God-Creator conservator, Providence giving prevision after provision. What is the highest compliment to Deity? That most intellectual use of mind, that alone can exalt man; any other only vitalizes the animal.

Man's free will will give him verge, scope enough. What is its normal limit, as all else is normally ruled? Man has a normal purpose. What is that normal purpose? None but the normal recognition of a normal Deity. This is mentality's function. God's chart is his own herald, that should be normally appreciated by all positive philosophy. Its organization is so elaborate a design, that it forever precludes the remotest idea of self-existence, or origin. Its means for this demonstration are universal revelations—all that could be necessary. It remains for positive philosophy, thus aided, as an illustrious enlightener, to teach the people its correct principles of morals and science.

Reason comprehends the Creator, and places man supreme of creation, causing brutes to be subservient to him. The reason of mentality is the comprehensive essential difference between man and brute, humanity and animality. If animals reason, it is only as animals for animal instinct and preservation, that never vary, but stand still in all ages.

The author says, in regard to the figure of the earth, "we have no absolute knowledge here, any more than in any other department." Then all positive philosophy is that much an erring guide, as God, the Creator, alone is absolute in knowledge, and is the only guide for positive science governing the universe with unerring principles.

This is the true exposition of monotheist appreciation; whereas M. Comte says, "theological philosophy supposes everything to be governed by will, and that phenomena are, therefore, eminently variable and irregular, at least virtually." So it seems that M. Comte has mistaken monotheism at least, and has ignored its excellency. As all is relative in the universe, there is nothing absolute therein, otherwise an atheistic nonentity must be made out by his "chance."

It seems utterly untenable that collisions or explosions, much less combustions, could ever take place in the universal orbs. Positive philosophy must correct itself on that, and many other speculations, and has to invest itself with more modest assumptions, that "all the bodies of our system must be united to the solar mass, from which it is probable that they proceeded;" and above all, about its cosmogony. In this it utterly stultifies itself, in begging the question "about the formation of the suns themselves," and the state preceding the "fluidity" of the planets.

It is hardly worth the trouble to analyze this absurdity farther, as it is truly out of the domains of positive philosophy, the true representative of monotheist faculty.

M. Comte recognizes "that the order of the heavens is necessary and spontaneous." A perfect solecism to any mind, as the first "necessary" implies absolute obligation, that the last quality "spontaneous" negatives. Thus it is manifest that mind, however well defended in its own conceit of positive philosophy, may acquire a metaphysical habit characteristic of pedantic vanity.

Positive philosophy is impracticable of itself to free the mind from the complication of relations that require absolute unity to rule them. All the hierarchy of science is subordinated to the hierarchy of perfect construction, that leaves no outgrowth over monotheist views, that decide that the hypothesis of M. Comte utterly fails when most wanted in elevated science and government of man.

I admit, with the utmost cheerfulness, that M. Comte is a learned man; but then mentality needs that which rules learning. As to philosophy being positive, what else could she be than positive?

I advocate ever what is true positive philosophy; but there is something higher, and that is absolute, that towers over the wavering hypothesis of thought. There is that element, monotheist, that sheds its benign influence on the mentality of humanity, and saves it harmless, no doubt, amid antagonisms of dissolution that translates. This is the source of essential police for the world, and of progressive developments.

All this is worthy of mentality, the analogue of mentality-faculty, and that holds the chief excellency before Deity, as "there is no organ without a function." Mentality transcends the universe, and is relational to Deity, who is absolutely demonstrated. The speculations of positive philosophy cannot separate the functionary soul from its God. It is clear, from all analyses of history and physiology, that man has advanced in the progressive scale, and that the

most erroneous ideas have prevailed about his retrogression. Cerebral physiology invites the most philosophical education on monotheist institutions.

Man has improved instead of fallen, by proper developments, and it is essential that mind should ever best recognize its whole duty and standard. Monotheism, then, is never to be discredited for temporary illusions, when it is the only potency to govern all the anarchies, all the faith-organizations, whose art and fraud are to wield the masses, all the spoils party, monarchical, ecclesiastical, and military.

Man has ever to scan his two great errors; the first, the infant state of mind for theologico-metaphysics; and the second, the philosopho-metaphysics; well should he require the vericator and verification of positive philosophy in its supreme conservation as the chief good, for what do the functions of the positive school avail short of monotheist institutions?

Any other rule subordinates the rational to the temporal power of conventionalism, that seeks to undermine the firmest foundation in all social institutions. Therefore all people, capable of being instructed, must be duly educated by all normal means, especially by weekly scientific lectures, invariably posted up by science, to reach the best position as to their organs and faculties. Where are the elements of utilitarianism, but in creation? Who or what is that which takes hold of the universe through its ideas? Muscle, mechanism of mere muscle, cerebral organs? Nothing less than that faculty that is competent to permeate most distant matter, and evolve its appreciation by reason. The treasures of the universe minister to mind, and will enable mentality to terminate the great conflict in favor of monotheist institutions.

The absolute existence of God has never been consistently carried out. His monotheist institutions are organic,

normal, and promotive of progress. All have to be in abeyance of those who demonstrate their triumphant success, which forms the perfect system. Opposed to this is the spoils-school system type. The proper co-operation of all components of society will elaborate the comprehensive economy divinely instituted. Any other is untenable, as the ground of M. Comte has been ingloriously surrendered. "At present, the anarchical tendencies of that (scientific) class appear to be as strong as any." They surrender generalities. "It is not wonderful, then, that they have no interest in the entire generality which is the indispensable attribute of any philosophy that aspires to the moral government of mankind."

A God-creator is the only position for causation; nor can creation, the universe, ignore him, its normal regulator. That one idea is perpetual—must and will ever be preserved. Man needs the universal language of positive science, a compensating power, that relies on the regulation of the universe, that is the very proof of a universal regulator. Man must necessarily respect antecedents, organization and its causes. Mind cannot ignore the universe. The author quotes De Maistre's aphorism, "whatever is necessary exists." I premise whatever is necessary is created, subordinated, relational. The very premises of all atheistical or positive metaphysics, that establish a necessary existence, enable the monotheist, whose code refers absolutely to God, to triumph completely over their chance-fatality, necessity-conventionalism.

The author says, "the discipline prescribed by nature;" also, "there is certainly no natural economy more worthy of admiration than that spontaneous subordination which, first constituting the human family, then becomes the type of all wise, social co-ordination." This position of positive philosophy premises the admission of nature as sovereign.

What rules? What is man's model? Is positive philosophy to create it? Where does it exist? In the brain of man? Positive philosophy is good enough in its place, but its functions are not those of dictation. Reason, fortified by best facts, holds all positive philosophy in abeyance to facts, responsible itself to the same position. I can no more admit M. Comte's premises of positive philosophy, than of catholicism being a form of monotheism.

This is a most unexampled period of humanity of the world's age; but little thanks to any, but the pure elements of mentality, acting on the monotheist capital. If ever catholicism was benignant, it, as all other faith-organizations, traded on that very capital. No thanks to catholicism, or any erroneous dogma or doctrine. This is very plain, at this age of the world. The social economy is elaborated by the sublimest elements that catholicism ignores. None but a pagan and subordinate state of mind would have ever tolerated it or its affiliations. Men are predisposed by family subordination to social subordination, by the God-like faculty of mentality. The human mind is vastly progressive, and its mentality reaches monotheism by absolute demonstration, by which it ever absolutely discards all theological and philosophical metaphysics.

The intrinsic elements of mind are to be justly referred to as the cause of progress in all ages of the world; hence no despotic interventions, as Catholicism, Judaism, or any similar, can claim a particle of the triumph of mind. Mentality represents and vindicates all its just claims. The very fact of mind's curiosity awakens a world to it. Analysis discloses that all ideas of faith are interpretations of conventionalism, whilst monotheism is an illustration of Deity, by and through the facts of the universe. It is, then, not what man says is monotheism, but what the universe abso-

lutely demonstrates, consequently such are without the range, capacity, and function of positive philosophy.

Monotheism takes away atheistical necessity and fate, with the creation by Deity. This is indispensable for all ages of the world, for promotion of human progress and happiness, and that sublimest conception of mentality in regard to immutable principles of the universe, and their perfect author. It combines the beautiful, the useful, and the sublime, the æsthetic and scientific; the humane, the truthful and good, and the moral and religious; just as mind appreciates and observes it. It is adapted to the universal benefit of mankind, and directs the wisest and purest statesmanship. It is ever tolerant by wisest counsels, and never sacrifices what principles refuse. It then most wisely counteracts errors, while its brilliant examples irradiate mind. It never caters to a depraved or a vitiated taste, but presents a capital that meets the reality.

Age of Monotheism—Modification of the Theological and Military System.—Chap. ix., p. 599. M. Comte says, "I begin with the political, because, though the predominant action of monotheism is moral, its moral efficacy itself has always depended on its political existence." I congratulate myself that I have examined this book; and as deep as its friends may think it, pure monotheism is still entitled to wear its triumphs so truly won of atheism and polytheism — triumphs that place positive philosophy in its train. Has M. Comte understood his subject? Has he used the purity of ideas by purity of language?

Monotheism never depended on its political existence. I defy the world of Comtes on that basis. It never belonged to any regime. It never had to do with Rome in any theological existence. He says, "When Rome had united the civilized world under her sway, the time was

come for monotheism to assume and complete the work of preparation for a new and higher social life." "Now we have to attend only to the Roman Catholic form of monotheism, because while Mahommedanism, the Greek faith, and every other form of monotheism, presents a remarkable general conformity with all the rest, it is the Roman Catholic form which has fulfilled the functions of the regime in Western Europe." What can the antecedents of M. Comte be worth, if he do not conform to the purity of language and ideas? I will say to him that it is absolute desecration to write that Catholicism under any form, Roman or Greek, is less than a po'ytheistic politic regime, whether it have trinity or any plurality of deities.

Monotheism demonstrates one only God and his monotheist institutions, not surreptitiously substituted by a political organization, but honorably endorsed by a civil adoption in the premises of constitutional representative appreciation. It recognizes no individual in any department of government as a religious official, as the God of the universe is the only religious ruler. This is the positive practical philosophy of its citizens. You have mistaken your subject, M. Comte; therefore confine yourself consistently to polytheism, that has no "monotheistic principles," as it has sectarian conventionalism, its own.

600. "As the chief attribute of the political system of monotheism is the introduction of a spiritual power independent of the temporal." Spirituality is not at all monotheist, no more than political catholicism is. They are temporal expedients. Monotheism has no spiritual or political regime of popes as spiritual or temporal rulers; as little the sacerdotal class, or any caste of priestacy.

Read and properly understand the Constitution of the United States, and that will be truly found the first evidence in my best appreciation of a religious, monotheist

government, as unlike catholicism as liberty is to that of pagan despotism. This is the mighty embodiment of the intellectual and the effective life, the strongest of all, as it embraces the best progressive expansion for human happiness.

Here is positive practice, not sterile speculation, of spiritual conventionalism. This is not enthusiasm, but the sober, serious realization of every-day American reality. Here is enough positive philosophy for all Frenchmen to study, adopt, and revere as a sacred model. Its proper adoption would annihilate all prophecy about French failures, and render it all nonsense. Let the French adopt this document and study the practical monotheism of Americans, who know no such failure. In this position is enough to gratify the most laudable ambition of man, as the presidency of United States confers more honor than any post in the world, imperial or otherwise. What, then, is not the value of its governmental institutions? In this governmental document is the conservation of normal principles. But in your pseudo theocratic despotism all is a violation of those very principles. How is it possible, sir, that you could have ever thus misrepresented monotheist institutions? The essential difference truly is, between the sublime and ridiculous.

602. You speak of "the difficulty which the monotheistic system had to surmount in the middle ages." Worse and worse. The year 1776 gave birth to monotheist government, and that in the United States. But if you say that what you meant was catholicism, then you should have stuck to your colors of consistency. Monotheism and polytheism are inconvertible, and as a positive philosophy, man, you should never have confounded the two at any time. Monotheism does unite the mentality of intellect with all that is excellent in monotheist institutions, thus reversing the

position that you claim for catholicism, whose great political problem was to discard the sovereignty of intellect claimed by the Greek philosophy, and to secure social ascendancy. (603.) The author says, "The new power had been in a state of latent insurrection under the Greek, and also the Roman regime; and it was now necessary, under pain of an external and fatal conflict between the men of action and the men of thought, to organize some permanent reconciliation, which should convert this vicious antagonism into a useful emulation, assigning to each great force a share in the political system." What a fine apologist for catholicism, that, having already appropriated God's religion by her faith, man's vested rights of government, to reconcile the usurpers, must be clothed in monotheist livery, to reconcile her depravities to the progressive liberalist of all ages that may not be too disgusted thereat.

What a plausible sophistry to destroy the merits of the only institutions worthy of monotheist mentality, by mixing them up with a meretricious obsolete faith-organization, obsolete before the superior intelligence of mentality. How long will the bound giant of the people remain in his bonds? Can any one but the people protect, befriend, and conserve the people?

The "fundamental division between the spiritual and temporal authority will be more and more recognized as the greatest advance ever made in the general theory of the social organism," though "no doubt the solution was empirical at first," and is and will be to the last. Behold the birth of monotheist government, consummated as a birth, in America. That gives assurance to man of the manly dignity of the individual and social nationality. Mentality must take an independent and exalted review of the comprehension, and then must overlook and surmount all theological barriers as mere faiths-organization. (604.)

"It is incompatible with the limits of this work to give such an account of the economy of the catholic system of the middle ages as could convey any idea of the profound admiration I entertained for it; but it is the positive philosophy which will first render justice to this greatest political achievement of human wisdom." "We have seen that hitherto morals had always been subordinated to political considerations."

When and where was catholicism ever an exception? What is it but a revised edition of Asiatic faith-organization? This is what positive philosophy must positively decide it. It is idle to ignore the value of conservative progress, that each age imparts over its predecessor, and the whole and mighty benefit accorded by the conservative mentality of the people, the monotheist guardians of the vested rights from their Almighty Creator.

It is ungrateful in any modern to refuse all that is due to the ancient Greek philosophers, poets, historians, or any others; at the same time it is pagan weakness to adopt aught but what mentality selects. Thus it is with all organizations. The lines of Horace are applicable as to the change of the times, and of man's change in them. What is the object of creation? The virtuous pursuit and acquisition of knowledge is one. What was the catholic organization—what is it? A pedantic despotism, that affects learning, affects all about faith, and ignores popular wisdom and religion. This a "universal morality?" that was so flagitiously outrageous, so much a heresy on all the decencies of life and morals, that its most important correction ever taught it, in its sycophantic age, was the protestant revolution.

Its spiritual authority, like the old Asiatic foggyism, helped to the usurpation of temporal power. Mentality has to make full allowance for the normal development of

monotheist institutions, and its positive philosophy will realize the facts. I am willing to concede to catholicism all that is its property—no more, no less. All the good that all institutions do is by and through organic normal principles, when men use them as all born do, being monotheists by birth-right. But that is not the whole philosophic question. Positive philosophy is not the apologist for usurpation for the benefits of despotic commission or omission. Hers is a sublimer function. Had the Asiatic prestige, power, been as military as the European or Constantine, it is very likely the world to-day had been Bhudist or Brahminical. But as the philosophic mind must allow for what belongs to race and climate, and all aids in its development, all this must never be lost sight of. Adequate causation is the great normal principle of philosophic mentality. It is the world of mind only that comprehends this question.

There are many things to be taught mankind, Americans as all; but who are to be the professors, teachers? All liberalists are willing to be taught by adequate teachers; but what Europeans are adequate to it? All Europe is but one great incarnation of politico-ecclesiastico martial despotism. But for European and Asiatic prestige of this caste, why all this jargon about religion? The corruption of language by that of ideas and customs for the benefit of conventionalisms? Why this obsequious flattery by the people, that catholicism is even a religion?

What European, even Frenchman or Englishman, can give practicular illustration of the science of government as a constitutional republic? How comes it, then, that these very people cited have not sought the purest tuition of these unerring normal principles for their highest elevation? Why their culpable omission? The very day that man bar-ters his mind and mental rights of liberty credulous'y to

monarch or priest for his faith, he sells himself that much. What difference if he got it second-handed provincially, as in America?

As a monotheist, I candidly acknowledge that of the great reform needed in the world, that America has her portion, a good part of which she has already done; that is a redeeming quality for the present.

How comes it that the European world does not approximate these standards of excellence? Behold in her institutions the rich magnificence of mind, worthy of a visit by all the princes of mentality. The extremes of heat and cold bespeak the necessity for the best appreciation of a conservative atmosphere, and the richest munificence in the solid staples of enjoyment can only be accurately estimated over sterility and penury, for the comprehension is alone positive philosophy for universal vitality.

To return: if M. Comte can count on any adherents, he must estimate those who vacillate between catholicism and atheism. In this country imperial dictators cannot survive, but their emissaries and agents are circulating their faith-political doctrines and bibles. In America, of course, there is more religion than ever, and in that ratio there is decline of faith. But under the catholic monopoly for faith the organization has lost the beloved advantage of mind's worth, the loftiest elements of the soul. As proof, to-day where is the mighty potentate that once "prescribed submission to established governments?" A prisoner in his own capital, or its fugitive, dependent on the alimony of a squinting republic to assassinate a sister republic! The despot of his own church by foreign bayonets! It is time that the sleeping world should speak to her petty loafers.

The miserable policy of faith-organizations must and will be repealed. The sooner the world demands it the better, and unconditionally. Surely France, that was trained un-

der collusion of kingly and ecclesiastical despotism of last century, has opened the eyes of the world.

Nothing short of monotheist institutions, that have conserved the universe, could fulfil the wants of man. Mankind have had the catholic of Europe, their prototype in Asia, to satiety and injury. It meets the great interests of the "social organism," when we see why Rome, ever unscrupulous, fixes an iron despotic censorship of the press, and interdicts books into her territory. Her hirelings, jesuits, and others, are well skilled in human nature, well trained in trickster arts; they bear the mosaic false lights, and are ever unblushing in their falsehoods, thereby horribly corrupting mankind by the most transparent untruths. What means will they not resort to, to secure their ends? Can good or worthy citizens ever persist in such vulgar usage, that negatives correct ideas, and corrupts the world forever? They falsified as far as they could all the volumes of time. What right has this church to make the world suffer thus? Its apologists pretend that if it do not thus act, that others even worse will! But that is untrue, for monotheist institutions were their antecedents.

It is absolutely essential that as monotheists we must have correct language, or give up the whole advantage to usurpers, who have put their tariff on mankind indefinitely if submitted to.

Catholicism is purchased too dearly, at any price of mind and liberty. It cannot be received as a gift, like the Grecian horse. What social diplomacy and deception does it impart—all conventional.

What can the world promise itself in such a state of things? Popes and atheists are laughing at the credulity of the masses who are stupidly amazed at the liquefaction of blood, the winking eyes of a picture. Popes, the heretics of religion, present a conventionalism for credulous peo-

ple. They decide on heresies, yet they are the greatest of all heretics, the infallible heretics of faith against religion. The czar is an imperial heretic. What have not these heretics cursed on earth? The pope claims to be a religious ruler. Those of the mosaic type take their bibles from the universe bible, while the pope takes his title from God, who is the only religious ruler. The pope is only a faith ruler. What of that? Catholicism is an absurd and wicked idea of spoils-party, instead of the wise monotheist institutions of the all-wise Creator.

Monotheist institutions are for the people, who are by no means amenable a moment to faith-organizations which they should master, as the offspring of collusive, executive monarchs and priests.

The great object of the last is to defeat man in all the wise benefits of the Almighty. These collusive conspirators are determined by all manner of means, ignoble and grovelling, to ignore all the rights and triumphs of mind, as far as it will permit them. What avail, then, all the noblest efforts of mind in the world, America, Europe the last century even, for man's benefit, if rendered impotent by ignoring monotheist institutions? Sacrilegious errors and crimes have been committed against the people, who should never permit their indulgence in language, ideas, or actions.

The true design of thought is for correct results, or conclusion, of course comprehension, to master all opposing or antagonistic designs that invalidate man's best, highest interest. What, then, was and is catholicism? The one wicked and foolish idea, to change the social and political relations of monotheist institutions by a band of traitors to mind's rights.

When M. Comte gives it any virtues, he unwittingly endows it with what are inherent monotheism, that operates

in the universe everlastingly, by virtue of God's delegation God delegated powers to mind under the religious guidance or control of the universal chart—that is, through conservative monotheist principles—reserving to himself his own faculty of unity. Catholicism has invaded and violated the delegated powers of mind, the reserved ones of Deity.

Do the people know where they stand—what are their inherent functions of mind, and of the people? Why should they have jewisms dictated to them by any irresponsible collusion, for social violation? What board of priests, kings, and spoilsmen in the world is any other but powerless for good, but an evil-doer that proscribes religion for faith? What is the game to be played but rule or ruin, by the spoils party of conventionalism? What can the people ever promise themselves, in exchange for any conventionalism whatever? They give in exchange their city, home, family, liberty, country, all that is dear in life, for this wooden horse or trinket of tory conventionalism. They surrender the dispensations of Providence in monotheist institutions that regulate the universe, for that which undermines them. God requires fidelity to his institutions.

606. "The papal hierarchy, in fact, constituted, in the middle ages, the main bond among the various European nations, after the decline of the Roman sway; and in this view the catholic influence ought to be judged, as De Maistre truly remarked, not only by the ostensible good which it produced, but yet more by the imminent evil which it silently obviated, and which, on that account, we can only inadequately appreciate." But positive philosophy bids us look at more than the beginning of the end. The foundation that it laid is now laying waste Europe with carnage for faith-protectorates. The official functionary of Deity is mentality of mind, that catholicism contravenes in all ages, middle or modern. This power is higher than infallible popes, that

are mere ciphers, phantoms before the people. Their capital is monotheist institutions.

The world never needed catholic conventionalism, but normal principles as their exponents. Catholicism is and was a pagan trifle and mischief, not only non-essential to, but inconsistent with the existence of the social world. It may be claimed that she put forth seminaries, or may have been the embodiment of seminaries. Then that only proves that she did what could have been done by the public institutions, had due justice been done by her aggressive ambition. She appropriated all power, of every kind, usurpable. Her private speculations ever embarrassed the liberal, manly operations of mentality.

Great events ever characterize the magnanimous agents. Did catholicism ever meet the great requisitions of the world? Did she ever possess the true elements of greatness, to meet the mighty requisitions that test it? Where now is she? In the van of human liberty? Battling for the rights of mind, of the people? Or is she in company with foreign bayonets, dyed in the heart's blood of her own Roman citizens? Is she seeking the vital liberty of man, the highest purposes of creation? If not, then, as a foggy, she should retire from the theatre and possession of monotheist institution, that premise their supremacy in universal good, and arrest of calamities. Catholicism is antagonistic to the excellence of popular government, and the best rule of religion. The American school presents something original, worthy of interest for brave Europeans, who should study their monotheist institutions, that present the capital for general good, while catholicism presents faith-organizations of evil. The world-monarchies have claimed to be mistresses of the oceans, and the right to dictate maritime laws; they have palmed off conventional bibles, and the pretence to dictate them as their faith, and worship to their

serfs, and as many of the world as they could stultify, and whose mind they could keep caged. The patriotic free minds of freemen have vindicated mind's rights by the supremacy of the people. They know that every man is best his own pope, without the pope's humbuggery. They thus free themselves from the double-faced faiths that personate religion, and that cover the deceits of treachery of spoils-men over the people. They know that but for monotheist institutions man had been created to no purpose, as none other can save him from anarchy and despotism.

The sympathy and elevation of nations are through normal principles and religious comprehension. What can the world of mind be but a progressive transition state to mentality, and therefore must ever hold itself open to conviction and liberal stateliness!

Where are the liberal friends of constitutional liberty in this decisive world, universe question? Are they on the tory side of monarchs? are they with the blind faith of credulity? Catholicism claims puissance to its faith; but what is abstract faith more than a nonentity? What, then, are all other kinds of faith? They are allied to facts, and are to be decided according to the truthful virtue thereof. Where, then, is catholicism? A nonentity, compared to monotheism.

The last is the pioneer and engineer of public opinion on normal principles, that the world essentially requires. Who gainsays all this but catholicism? Who but she has interdicted mind as the executive of its normal and liberal passions?

The people of Europe must look to a higher source than that continent can furnish, and avail themselves of all normal and intellectual power now, not burn daylight and sacrifice truthlight, or stultify themselves with that which weakens them, and strengthens tyrants and their despoilers.

Let them inquire into the state of all faith-organizations, catholicism especially, that is ever tenacious of ecclesiastical error, repulsive of rationality; it listens to no reason, learns no new idea of religious expansion, deaf to all monotheist institutions, that are the only engineer of all conservations. Is this their ally, their sublime conservator of the middle ages? She, that is always antagonistic to liberty, and treacherous to its advocates! Hers is the cunning of tact, the incarnation thereof. The human pagan mind has been led captive by her and her accomplices.

The revelations of the universal chart disclose her antecedents to be nonentities and delusions, as Moses was the veriest impostor, like the whole type of priests. Surely no enlightened people will think of receiving caricatures of laws and religion from such opprobrious sources.

Monotheist institutions create and lead public opinion to rule the tempestuous waves of anarchy, to still the terror of despotism, to annihilate all priests and monarchs, all chief conspirators, and spoilsmen. All these are all failures, and cannot rule free, honorable nations. Sycophants and flatterers may affect it, but all is undeniable. Judaism did not answer for the serfs of Moses; how, in the name of God, can they meet the noblest purposes of monotheist mentality? Hirelings lose sight of Deity in ex-post-facto patent intermediates, their monotheist chart, in mosaic absurdities of a by-gone age.

M. Comte says, "Catholicism could incorporate with itself, in the days of its greatest splendor, only a small portion of the civilized world; since, before it was matured, the Mahommedan monotheism had taken possession of a large portion of the white race; and some centuries afterwards, the Byzantine monotheism, which was almost as unlike it, had alienated from it forever the half of the Roman world." This is about as definite as the statement of General

Cass in the Senate of the United States, that the Turk was a better Christian than the Muscovite. To estimate all the preceding any other than polytheists is a solecism.

All men are created and live monotheists, by the authority of the Creator's chart. When they become Catholics, Latin, Greek, or Mahommedan, they become pagans or polytheists. Surely any political organization having such powers could flourish, and the fact of the Mahommedan dynasty expelling the Latin from its spiritual and temporal capitals, evinces the proof.

"The institution of confession is an all-important function of the prerogative of education. It is at once a consequence and complement of it." The most ingenious espionage on free mind of all pedantic impudence and despotism. "The right of absolutism" was an infamous plagiary of Deity's department.

614. "The amount of polytheism involved in catholicism was as small as the needs of the theological spirit would admit." This winds up the author about catholicism being monotheism. As to the author's "There is no department of general morality which was not eminently improved by catholicism," I say, as to its social benefits, it caused the bloody fanatical crusades of two hundred years' warfare of Europe with Asia, and turned upside down the morals of mankind. Itself the author of a solecism fighting for religion! It acquired vast possessions from the people, and held all with ambitious, avaricious tenacity, and would have mentally enserfed the whole of Europe to its monster intrigues, if it had been competent to have done so.

632. "The suppression of inspiration, with all the train of oracles and prophecies, apparitions and miracles, testifies to the noble efforts of catholicism to enlarge, at the expense of the theological spirit, the as yet narrow field of

human reason, as far as the philosophy of the period would allow." Where are the liquefaction of blood, the winking picture, the miracle cure of the German princes? Where is the bible of miracles, prophecies? Is the reader blind, that the author should say the preceding?

"This system was not, as I have shown, hostile to intellectual progress: on the contrary, it favored it; but it never incorporated that improvement with itself." Indeed! catholicism never imprisoned Galileo for three years, for publishing the very system of astronomy that is now the one of received science, and which it tried all the expedients to prevent, as it negatived their mosaic falsehoods! It was all the time as now, a great immoral incubus on mind's progress, freedom, and purity, a great political trickery, like its type of pagan theology, that sought "absolute domination." Catholicism is a heresy to monotheism, that rests on clearly defined absolute basis. The infallible pope has recently given a dogma through his council of creatures, "of the immaculate conception of the virgin mother of God." That is a form of monotheism with a vengeance.

One of the worst desecrations of language and ideas is, to mix up subjects that have no congenial union, as to ascribe to monotheism the vagaries, errors, and crimes of polytheism. All the faith-organizations of the last are unprincipled speculation on mind's rights by unprincipled projectors and conspirators. The catholic system, above all others, as the positive philosophy, as it is called, atheistic or not, are to exclude monotheist institutions. The greatest injustice has been done the last by all the collusive machinations of man.

M. Comte, by the touch of his positive philosophy, may assume to expunge all theology, as he calls it, but he is powerless to ignore the absolute demonstration monotheist,

much less can he avail by committing his understanding on catholicism being a form thereof. His scriptures are mis-translated, for the world has to see the glory and munificence of the monotheist age developed.

All faith-organizations are miserable substitutes of pagan mind for monotheist institutions, while they only serve to demonstrate the absolute necessity of the last to complete the sublime purposes of creation. All polytheism is a dictatorship wherever recognized, while monotheism is the only universal institution ever intended.

The author says, p. 666, that "the American revolution was as purely Protestant as the others, and ought to be classed with them, though its date causes it to be erroneously referred to a more advanced stage of the general movement." Is this positive philosophy, or the ecclesiastical bantling? I should not consider M. Comte a sound expositor of the first, if it be.

We see the beauty and strength of the monotheist institutions of the author of mind, who gave not to caste the liberty of conscience, the equality, national and individual, social and religious independence, but to the sovereignty of the people. "There is nothing to be said for its success as a decisive social enterprise." The free exercise of its monotheist government is developing the most transcendent social supremacy on earth. This is the mighty soul of the revolutionary position—nor for church, but people—mind. You mistake awfully, M. Comte, in subordinating the supreme to the inferior, the positive to the theological. It is your metaphysics.

667. "Inevitable and indispensable as was the temporal dictatorship which followed upon the catholic period, it could not destroy the value of the principle of the separation of the two powers, the theory of which is the most valuable legacy left us by catholicism, and the only one on

which, when united with a true, positive doctrine, the reorganization of society can proceed." Singular union of discarded theology with its traducer, positive philosophy. Had positive philosophy and not M. Comte spoken, there had been another view presented than a caricature. "No adverse influences can, however, prevent the ultimate recognition of a principle ('the main principle of modern civilization') so accordant with the condition and needs of modern society. It will assume its full force when the positive philosophy opens the way to social reorganization." Is it "the primitive Greek dream of that metaphysical theocracy which they called the reign of mind, this illusion of philosophic pride?" The temporal dictatorship of catholicism and positive philosophy? I will leave M. Comte to throw his severe reproaches on protestantism, as that and catholicism are invaluable in censurable positions.

"Protestantism must be charged with having seriously impaired the fundamental principles of morality, both domestic and social, which catholicism had established under precepts and prohibitions which will be sanctioned in their spirit, more and more emphatically as the positive philosophy prevails." If protestantism made catholicism disgorge its ill-gotten territorial possessions, that at least exempts it from one charge of immorality, and is laudatory of positive good to the people—the despoiled. But at last there is one act of justice by M. Comte. "Moreover, it is evident that the expansion of the revolutionary doctrine would have been wholly repressed without the deistical movement which characterized the last century; for protestantism, after having introduced critical principles, always abandoned them when they could be dispensed with, using its triumph to organize a retrograde system of resistance." And this, at least, reaches the height of the question. But again the author decries deism. Monotheist institutions do not depre-

cate any man's opposition. I advocate no deism that does not exist by their birth-right. That silences M. Comte.

But he gives enough to render catholicism amenable, as trespassing on the sacred rights of life, liberty, and property. He says: "Catholicism, in its decay, not only sanctioned but instigated the extermination of whole races, and the institution of slavery, &c." The author alludes to the military dictatorship of France. That is the misfortune of Europe, to be ruled by dictatorships, governmental, ecclesiastical and military, that divide the spoils. What a pity it is that the people cannot take their model from the United States.

He says truly, no doubt, that "the whole nature of Napoleon Bonaparte was incompatible with political ability; with any conception of social progression." "His policy was retrograde." "Bonaparte perverted the sentiment (of brotherhood) into an immorality, by offering as a reward for popular co-operation the oppression and pillage of Europe." "The propagation was of oppression and pillage, for the sake of enthroning a foreign family."

M. Comte now comes to what he deems "the necessity of a spiritual reorganization, toward which all political tendencies converge, and which awaits only the philosophical initiative that it requires." What a pity that he and all Europe, France especially, do not study the optimism in the practical benefits of American monotheist appreciation, instead of negative speculations. This country presents the evolution of transcendent, practical, positive philosophy, that shames mere theological metaphysics.

Page 765. "I cannot but suppose my readers convinced by this time that there is a growing pressure of necessity for a spiritual power entirely independent of the temporal."

Is this positive philosophy that speculates on a spiritual power? "There is some recognition of the necessity of a

separate spiritual government in the influence which actually belongs to men of letters and metaphysicians in our day." "The great wars (of Europe) are no doubt over." Recent events prove M. Comte's judgment fallacious. But what is this spiritual authority? "All spiritual authority must rest on free and perfect confidence and assent, such as are accorded to intellectual and moral superiority." But is it certain that no other faculties will intervene? If it require a genuine principle of unity, of final philosophy, who can consummate its practical application but the Creator, philosopher, the existent unity, who rules the whole economy? Where is this positive philosophy? Has mentality yet ever reached its conservation, that it should take precedence? Has M. Comte ever displayed the full evidence of positive certainty, that it could safely take and conserve the lead? Is it not yet arbitrary, when asking for the lead?

"The relative character of the philosophic spirit exhibits this logical coherence as always constituting the most decisive testimony to the reality of our conceptions, because their correspondence with our observations is thus secured, and we may depend upon being as near the truth as the corresponding state of things allows." But that will not do, answer for mentality, that absolutely needs the model of the author of truth. The very term of M. Comte's philosophy, positive or relative, only expresses a desire or love for wisdom and truth; hence even language defines the limit of man's capacity for his mental, social department. It is the best plan of education to reach science. What more is it than the best practical state, representative of it? Monotheist institutions free mind from its slavery of faith-organizations.

M. Comte says, that "necessary as polygamy was in its own season." When was polygamy ever necessary? It is

about as correct as that polytheism was especially beneficial to any people, where its priesthood was the depository of all knowledge, instead of diffusing the blessings of mind among the people. "The statesmen of Greece and Rome, superior as they were in accomplishment and generality to any examples that modern times can show." All this needs confirmation, as far as the present government of this Union excels all past ones. There is no comparison worthy of notice between the two, so far does the modern model excel the ancient apology in the reality of popular enjoyment, also by its diffusion of light among the people by the press, commerce, government, and all that adorns the monotheist progressive age, that exercises the positivity and its provision of philosophy. It is positively clear to my mind that all that is of positive science only substantiates monotheist institutions. Mind must and does work for and by means of the last. Diplomacy rules much of life in regard to fame, but facts rule out the first. If "astronomy be the true study of nature," positive philosophy only realizes that much, and can never transcend it, unless in abeyance to the monotheist rule.

As the atheistical or positive philosopho-metaphysics ignores all ideas of the soul, but speculates on the origin of the planets of this system from the solar atmosphere, "in virtue of its extreme heat," how comes it that man is one of its phenomena, when that extreme heat must have destroyed the very germs of human life? This very fact, that brings man into existence, makes him subsequent to planetary organization, and independent thereof.

M. Comte must see the absolute fallacy and impotence of the positive philosophy, beyond its legitimate functions, of a quality of mentality, for any other position is an assumption, that qualifies it the positive philosophy of conventionalism. The conclusion is inevitable.

Analysis of G. S. Faber's "The Difficulties of Infidelity."

—I premise my work is for extinguishment, annihilation of infidelity. What is its proper signification but infidelity to Deity?

The next thing is to define the word religion; the false ideas thereof are hard to eradicate.

The polytheists have assumed thousands of religions, while atheists take hold of the polytheistical conventionalisms as the legitimates to combat, though the Creator of the universe has created only one. Man, therefore, should eradicate the pagan idea of faith being religion. All polytheists are amenable to this important objection, as Faber in his preface, page vii., and elsewhere.

No man has a right to the term religion, either by his bible or otherwise, until he can prove by his faith to be it which is absurd, as God created religion, and man puts forth his faith. He who advocates bible, or faith incompatible with God's chart and religion, is an infidel to it and God. There is, therefore, no inspired or natural religion, as it is like its God, a unit, indivisible.

All revealed religion is by the universal chart of God's ideas. Let infidelity stand forth responsible for its own sins of conventionalisms.

The question for discussion is to decide whether atheists and polytheists are amenable to the just censure of being infidels to the Creator.

Sec. 1, p. 1. It is immaterial whether the offensive or defensive be taken by Faber, as truth can compete with and vanquish all his type with complete triumph.

P. 2. He starts on his "strong presumption that at some time, and in some place, and after some manner, the Supreme Being has expressly revealed himself to his creature, man." There is not a word of truth in his assertion, no more than that of the thousands of other faiths and bibles

proclaiming it. He seems to have contracted the human mind to his pretended only reasons that could be brought to invalidate the position. Vain and ignoble idea, only worthy of a priest's mind accustomed to dogmas, and not analysis. It is idle to pursue him in their mazes. This whole programme is expunged at once by the position that such would be inconsistent with God's universal chart, that records and demonstrates his ideas—not words or thoughts of or to man, but the language of God by ideas. God reveals only through the universe.

Mr. Faber (p. 3) says: "Therefore a revelation from God to man is abstractedly possible." This would be supererogatory, and that at once implies a contradiction, as God, the unity of causation, uses one means for multiplicity of purposes, not several means for only one purpose exclusively. That is priest. He would not substitute his perfect day star-light for priest-darkness and inconsistency. What a low idea, that God, the author of sublimity, of mentality, should humble it to inanity! Chain the eagle of genius to his sterile isles of inane thoughts! No, sir, it is inconsistency, a palpable absurdity. This is enough to satisfy all but fanatics.

2d ground is idle, as the universal chart imparts adequate means for mind to progress to mentality, and its adequate purpose. The universe is the only adequate, effectual means. It is idle to think of substitutes.

3d ground. There are no other evidences established but the universe, and cannot be. My preceding work has met this subject. Then you dodge the honorable question. You have to prove your book of Judaism or judaized affiliation is more, otherwise your defeat is certain. Your position is begging the question. You have to demonstrate or be silent, not assume.

4th ground. Human priests have endorsed their bibles,

but God had endorsed the universe, not priests, religion, not faith, or faith-factions, principles, not conventionalism.

On page 7 you say, "our religion;" say your faith only. On page 8 you state, "a religion claiming." What are the claims of faith, and what are they worth? You have entered a syllogism, and what is it worth in the mouth of a deist, when you have forestalled all honorable argument? What are all your claims worth, endorsed by all your Leslies and Paleys of the universe? Are you after truth or sophistry, the spoils of sophistry, the damnable sin of your type, over the vested rights of the people who paid your salaries? You ask for the history of Cyrus, the credence of mind. What is worthy of it as history is to be admitted, but can you honorably ask for more? Can you rightly ask for credence of base substitutes of history, mere story? Honest people receive the genuine coin, but they do not offer the base counterfeit. They reject all such as unworthy. But your case is not analogous. History and conventionalism differ essentially. Christianity is sectarianism of faith, no more, and bad enough at best.

Skepticism is a matter of principle, when credulity involves it. Is mind a faithful, honorable representative of facts, religion? Let justice be done the guardian of man's safety and liberty, honesty and religion.

5th ground. The evidence of the heir-at-law is competent alone to solve this problem. Mentality towers over faith-factions and their prejudices. The author has made himself a complete sophist for rickety, absolute nonsense. Let the word be justly used, and the whole fact can be distinctly seen. If all are tried on their merits, all that are faiths will surely be discarded. Demonstrative evidences that introduce the Creator to the universe, exclude all such as impostors. What is the proper evidence? It is that which

demonstrates the owner of the estate, proves the heir—the normal heir by the normal equity of adjudication.

6th ground. All faiths inconsistent with the chart are ruled out by the vested rights of the heir. Real religion thus triumphs over delusive faiths. As to the chart, opinion does not avail, as that is the universal title.

No authority of man, as that of the deist Volney, or of Socrates and Plato, the polytheists, is competent. They are not competent witnesses, neither Volney for pagan mind, nor Socrates and Plato against it. Let the chart of God speak as it does for itself, and drive out all the priest-speculators. No luminaries, as you call them, are to decide for us. Fulton was good authority for steam improvements to a great practical discovery, but Socrates would not be at all. What did the ancients know of true science? Much less than the moderns. Socrates and Plato are known for metaphysics. It is not men, but a universal chart. This is the only code, and mentality must make the most, the best, the only use thereof. Then it is not opinion, but facts, not faith-organizations, but religion. In this all mankind can be unanimous. This chart is not admitted on faith or credulity, but on demonstration, so priest syllogisms cannot restrict mentality. (ii., p. 14.) The deductions are worthless. No divine revelation other than by the universal chart is essential; in fact it is noxious, as it originates heresy to religion. None has been established: all such is spurious, the christian as all. What nonsense, then, is it to talk of any but the universal revelation; that covers all the ground. None other can be taken fairly or truthfully.

Sec. ii. "The difficulties attendant upon deistical infidelity in the abstract rejection of all revelation from God." I reply, that normal principles are adequate for man's government, are only known by mentality. "But the aid of a revelation from heaven" is to make known one God, says

Mr. Faber, and to sustain it he calls for proof of only one God as Creator, without any of bible particular revelation. Of course God is monotheist God, he wishes proved. Mentality can only get one adequate, universal causation of one causator-absolute in existence, and that is worth all else besides, that are superfluous and worthless any way intrinsically. This advocate of polytheistic infidelity fixes it that one God could not be the designer, or that the single designer is unproved as yet, then. Evident design of the universe proves mentality-faculty; universal design and execution present demonstration of such monotheist being. There is only one agent, the universe, that is organized existence, and that is elaborated by design of an adequate causator, whose elements cannot be organized, but is supreme unity—therefore absolute existence; one supreme designer is absolutely demonstrated. All other agents that seek to take advantage of mind, have to own another universe for proof of their mission, or be disgraced by ignoble exclusion. Any especial, peculiar, or particular revelation can only be part of the universal, and is a plagiarist innovation thereon, entitling all holders to the position analogous to agents of spurious currency, appropriate penalties. It is, then, absolutely certain that unity is absolute existence, as mentality has no other idea of a supreme causator that reflects universal ideas through his chart, that is necessarily responsible to him the Creator.

The chart authorizes all correct inferences about God, who is omnipotent, omniscient, and omnipresent through his principles that represent and vindicate him. As mentality-faculty, he is the central originator of all that perfect mentality-faculty can imply, physically and mentally, socially, morally, and religiously. God, of course, is eternal, an absolute existence, that is not appreciated by time, and therefore has no such exponent. His mentality-faculty pre-

mises all originating qualities of perfection. He has created perfect justice, and rules the universe rightly, justly, perfectly, through his normal principles, that represent and vindicate him under all circumstances. Above all qualities, if any take precedence, he rules with honesty and religion. This admits of no cavil at all, as he has created goodness, not evil, that is no creation, no more than cold, which are negatives, the first of goodness, the second of caloric. Of course, as the universe is the chart, it imparts truly, as development of mentality progresses, all that is practicable to mind verified as truth.

All that faith-organizations, codes, or bibles pretend to present are excerpts from this monotheist document, extracted by pagan minds, mosaic, mormon, &c., for pagan imposition and idolatry, pagan purposes and spoils. The universe was created for the greatest good to the greatest number, that is all; hence all existences must enjoy its vital benefits as the beneficiaries. There are innumerable woes in the world, but mind must look up to God through mentality for its own improvements in its faith by facts, governments by amended practice, and happiness by general good, all through normal principles.

As free agent, that is pre-eminently proved by variety of mental action and moral qualities, much depends on mind's own best exertions to promote general welfare, to counteract the evils of despots, insatiable monsters of avarice and ambition, above all ecclesiastical complots and collusions in oligarchy, state faith-factions, that seek to devour the world if practicable.

One great and everlasting duty mind has to perform—never omit to put all on demonstration, and take no offers, however tempting, on trust; consider no organization as pre-eminently trustworthy, but make all men and their books responsible to facts, truth, and common sense. To

know no man, or set of men more than man, and perfectly responsible as a man—all books, no matter the name, mosaic or christian bible, amenable to the just, fair, and honorable criticism of mentality. “By what process of reasoning is proved the attribute of perfect justice belongs to God?” This is evinced by creation of man as universe, a perfect man as perfect universe. This, as the preceding, is indisputable. This is universal proof from universal constitution.

“The constitution of things,” read by faith-conventionalisms, may prevent the construction of mentality that reads the universe, but the faith advocates cannot gainsay the monotheist facts. The whole question can only be comprehended universally, and that reference universally demonstrates the immortality of the soul, as less than that is not a universal comprehension.

The polytheist, then, that sinks universal in his peculiar pretext of revelation, stultifies himself so far by its annihilation, or at least nullification. This position, then, “calls in a future state of retribution.” But the polytheist Faber says this implies the unjust administration of Deity in this world. Not at all; it is he who unjustly criticises by partial instead of universal appreciation. The polytheist cannot go against the constitution of things in this world, as a perfect world. God is consistent in his whole absolute existence and its perfections—justice, as all else that vindicate his mentality-faculty.

What avail such questions as this: “If God be good, why are populous cities with all their inhabitants swallowed up by earthquakes; why are the tremendous devastations of volcanoes permitted; why does the tempestuous ocean yearly engulf thousands; in one word, why is death, with all its horrors, permitted, &c.?” As well ask, why has God

created? Creation universal only comprehends the answer and gives the satisfactory revelation.

If earthquakes, volcanoes, tempests of the ocean did not exist, could conservative principles, that demonstrate the perfect goodness of God in universal conservation, itself consummation of Deity's universal perfect goodness? All monotheist institutions, then, the premises of sublimest entity, irradiating perfection, premise to mentality that it owes Deity sublimest adoration, and the noblest action to itself and fellow-beings, that its institutions are to be of the progressive conservative school.

Normal principles, the consummation of which is religion, define man's conduct to God and man, to the world and himself. The author has extinguished his case especially, if he had not done so variously before, by this position. "He can have no certainty that the very actions which gratify one God, may not offend another," alluding to him who accepts the universal chart for his revelation. There is no other chart, and this, when rightly adapted, proves the only correct appreciation of its God. But not so with pagan-bible apologists, as Faber, whose position is a mosaic adoption of this same chart, and worse, by all the special pleadings of a particular revelation. It is no more, positively, than an abstract of universal revelation, that much worse by its particular revelations.

Causation premises that there is but one God, as mind can only have but that idea therefrom. That absolute existence is demonstrated absolutely perfect, as the Creator of the perfect universe. The idea of perfection consistently excludes all ideas of vice or evil from its identity. The idea of unity would be inconsistent, if God were not the perfect author of virtue.

Deity, then, presents the idea of paternity to the universe. The universe is bound by normal relations, and

owes God positive, certain, religious relations. All this excludes the idea of "two independent principles," as incompatible with causation that is represented by creative unity. There can be no mistake by mentality, the only qualified faculty to decide rightly. God has given man all fixed data, universal data, that his reasoning faculty might reach to capacity to decide rightly about moral differences in reference to the model of Deity.

God has thus given mind a universal means of distinguishing itself. The chart carries instruction, as revelation, with it—a universal lesson for universal and immortal purposes—a munificent gift to a magnificent object. The progressive developments of science prove its utility.

Sec. iii. "The difficulties attendant upon deistical infidelity in regard to historical matter of fact." Faber affirms that facts have to be denied, or God's revelation to man must have taken place. I reply that no facts can be invalidated by argument, whilst no pretexts for facts can be established by sophistry or otherwise. Such is his "general deluge." No deluge could have been general, as the means, the water, is not adequate to cover the whole surface of the earth as developed at any one time. None but pagan mind could conceive, and pagan copyists endorse, the geological, physiological, or geographical solecism. Partial, not general deluges have occurred.

The statement that mankind gives universal attestation about a general deluge, is absolutely invalidated by their pagan condition at the time specified. America, one large part of it was only discovered by Columbus in 1492, thousands of years after the pretence. The balance was never known generally by any distinct family of mankind. Hence this is not a fact or proof of fact, but a pretext, a pretence. Moses, the pagan author of Judaism, is no authority for a general deluge, as the universal chart, on

its first leaf to us, convicts him of utter pagan ignorance of universal principles of truth.

By Faber's own authority of Hebrew and Samaritan Pentateuchs, there is a difference or discrepancy of chronology between them of 590 years—a very extraordinary error for a claim of divine accuracy. This is one indubitable proof of failure of their purity. All three editions bear this unmistakeable evidence of having falsifications of chronology. It is absolutely certain that those books are falsified. This is enough to silence a modest mind, unless of pagan taint and mercenary impulses, that look more at the retention of life salaries than the great interest of universal facts or the right benefits of the people, his master. He nurtured the pet of their royal servants.

The only record about a general deluge worthy of mind is the earth; but all that is presented is obviously geological physiology, igneous as well as aqueous. The question is not one of ethics at all, much less for the solution of a pagan multitude, incompetent by the very nature of their mind from recognizing such general fact. This very idea, then, is fatal to itself by its own elements of refutation.

Pagan mind conceded to despotic force of oligarchical collusion of kings, priests, and partisans, the rule of government and all science. It was imposed upon always by those destitute of integrity or knowledge. If the ignorant ancients were dupes of ignorant, but cunning factions, of what moral force and truth are those very means of deceit to more enlightened moderns? Their errors had their day, and let their vices be buried with them. Why exhume exploded nonsense? Why keep it alive but for mercenary, ignoble purposes? The wisdom of God's universal chart will save mind from the treachery and folly of the spoilsman. Beware of his toils, no matter in what name. Treachery, under best appearance, injures most vitally. All

the story about a general deluge is a palpable fabrication. Pagan mind has mistaken geological formations, and designing priests have appropriated the abstracted capital. Their stock inclosed in their mosaic garden Noah's ark: Judaism belongs to them exclusively. Mind can neither make sense nor honesty of it, and must leave it as their bantling. Only to think of it, that one garden was to suffice the monotheist human family, that was created to make a garden of all the world. That a priest's ship was to preserve a "sufficient number of birds, and beasts, and reptiles," "while everything else perished beneath the waters of a universal inundation." Not by any means universal, even had it been general.

Pagan tradition is not credible, if God's chart says otherwise against its mythology. What makes the last true, whether from Hindostan or Palestine, all Asia? Was the faith-organization and codes of the last less false than those of the first? Are Jews infallible men?

What are speculative opinions of Cuvier, Le Duc, Dolomieu worth, when science develops basis for Agassiz, and a host of geologists that look at facts, not pagan theories of priest legends, of analogous type in every nation? Who can define the characteristic age of geological actions, whether of 6,000 or 100,000 years anterior? None—no mortal. If "a single pious family" had been saved, as pretended, then its posterity should have been Jews, and referred to Jew Adam. All this is destroyed by irresistible facts of man's present position.

Man commenced with progressive developments of mind to mentality from the very nature of his existence, and his monotheist civilization is his triumph won. All Asiatic condition has been a faith-organization with government, an obsequious compliance on the part of the people. This

has been a foggy fixture for monotheist civilization to recover from.

In consummation of all said by Faber about the deluge, he yields the triumph to the monotheist, when he admits that it was not so general at last, but that some of the land inhabitants were left. He claims that Judaism furnishes the facts of their safety; and as the chart of the universe proclaims such only priest pretexts, the candid, judicious mind of man will see the true state of the case, the only one that faithful truth can give. There are insurmountable difficulties to any particular mechanical means for the earth's functions, when they are really executed by perquisite energy. If it had been dependent on man-priest or other, the whole would have gone by the board.

It is impossible that God should have committed the agency out of the faculty of nature to man, irresponsible by the nature of his functions, who became corrupt afterwards, got drunk, and cursed an innocent unborn for the ridicule of its father thrown on the drunken priest! Is it reasonable that God should take from his own immutable agent for an impracticable priest? Or what is really the case, is it right and just that the mighty interest of the people should be victimized to continue the spoils of priests for all time to come, their minds kept pagan to ridiculous credulity, when monotheist institutions fulfill all indications and forbid all faith idolatry; whilst they elevate mind forever to the happiest efforts of mentality, the noblest elevation of humanity, and are the only sublime records of perfect Deity?

Sec. iv. "The difficulties attendant upon deistical infidelity in regard to actually accomplished prophecy." Actually accomplished prophecy! Demonstrate the first one. Is one man more a prophet than another man? Certainly not, as the universal chart is silent thereon. What, then, is

“the whole volume of prophecy?” The first particular has not yet been demonstrated. The author adduces Deut. xxviii., 29, for Levitical dispensation. The very first line premises an if, and that destroys the position claimed. Had it been absolute and absolutely proved, then it would have been a fair proposition. Had Moses foretold that the Jews would not do his injunction, then we might have had a better pretext. The second and third lines contain what is fatal to absolute truth, about God’s commandments and statutes. They were those of Moses, mosaic; not monotheist, absolutely not, on the supreme authority of the chart. The seventh line, “upon thy seed forever,” cannot be verified—never can be by man. How futile the nonsense, then, about prophecy! The ninth line is inconsistent with geographical truth, “from the end of the earth,” as there is no end, and this proves that Moses knew not the true form of the earth; that God the creator would have designated aright to this pitiful malefactor, as to the description of the nation, there is nothing in that which is even extraordinary. All nations of that period were more or less barbarous, and heathen to all others, and treated their enemies with barbarous vindictiveness. It was not reasonable to suppose that less than famine and pestilence should attend on their wars; analysis of the times proves all that.

A nation that violated the principles of international law as the Jews did, under the guidance of this hoary sinner, would suffer in turn from the piratical oppressors of those ages. The violation of international laws and principles, perpetrated so abundantly by Moses, had a vindication in the normal principles of the God of the universe, whom this trickster pretended to obey. Had that been his premises, good faith would have conceded it. “And the Lord shall scatter thee among all people, from the one end of the earth even to the other.”

These barbarians drew the sword over the rightful owners of the soil, and despoiled them as the weaker. In turn, these pirates have had to pay the reckoning. They have scattered themselves among the nations of the earth, like the gipsies in several nations, like many of the conquered in their time. Why have they not found rest? Because they have had to pay bitterly for their fanaticism that ravaged the oppressed people, driven off their possessions, or destroyed by all their barbarous tortures of the day.

Their fanatical code even has been used against them by its own affiliations, Christian, Mahomedan, &c. If there be any prophecy here, then is it from principles. "Because they have forsaken the covenant of the Lord God," who gave them His chart; but, like peons, they were abject followers of Moses and the priests, and now they have left no help for themselves by the only means that alone can truly help—monotheist institutions. That this thing was otherwise, the proof beyond suspicion has to be given, that no collusion has been practiced at all. But that is impossible, in face of universal facts. Only hear this fanatic: "Their troubles are considered as something out of the common course of nature." What nonsense! The Jews are no more, no less than degraded fanatics, conquered by the pirates of the world, the Romans; that is, the Jew pirates were conquered by the Roman pirates. Now why not tell it that the conquerors were Romans, and absolutely without an if: that tells the whole. If Moses had been half a prophet, he should have told that the Roman pirates would in turn be conquered by another set of ancient pirates. Why not give the chapter of prophecy, that could challenge and defy contradiction, as it should, had God of the universe taken away its functions for any hierarchy, so called? Furthermore, he ought to have restored by revelation enough of science to have made the Jews the people of the

world, the model for government and religion, not the fugitives for priestly regime and faith.

This, then, is essential to honorable proof for mentality. Then we say, we observe the very deficiency of proof. Their very fanaticism was the cause for expulsion, and all the ill treatment in their adopted countries, fanatical too. Poor preacher! Are you so sold to sophistry, that you could not see that priests have been and will be priests always, and make prophecies? Or, are you so corrupt as to sell our souls of thinking mind to the credulity that this is true? The Jews have been most inveterate fanatics, and have been detested by nations that were fanatics in their faith. All this is easily explained.

Pagan fanatics have warred on pagan fanatics the world over. Had the Jews been the exception, it had been extraordinary indeed. But the Jews did not submit to conqueror's fanaticism, and hence the persecution, bloody, desperate, ferocious, doing God service.

Shame to such stuff! Who were the crusaders? The bloody pirates, with cross and crescent banners. In these wars, where religion was warred upon, and fanatical faith the leader, what was not the sacrifice? "Millions of Jews!" Gracious God! Dark ages, indeed! Oh! the bloodiest of all on the pages of history are those of hierarchies. Who wishes ever to see this foulest of iniquities possessed of one moment's vitality?

Had this national malefactor been a statesman, he would then have said, If you persist a moment longer in this cursed fanaticism, you and your posterity are cursed indeed. I affirm to you Jews, as Jews, your damnation is henceforth fixed as a detested set of fanatics. Nations hate and despise you. The Romans, ay, I know them, for I am a statesman, will certainly take you Jews away, because you are desperate fanatics. As monotheists, all

honorable people will revere and respect you. I charge you, therefore, become monotheists, and reject all your priests that make you polytheists.

Do you wish proof that nations can be rightly guided? Behold the United States, that have separated state from priests, church, and pretended prophets, and are wisely ruled by statesmen—yes, statesmen. But behold a portion in its western wilds, near the Indians, is retrograding; it has got to the patriarchal adultery of the Mosaic bible. So much for faith-factions, prophets, and pretexts, who seek the most revolting obscene life, under the felonious guise of ecclesiastical law. The Jews are about like the gipsies, who are supposed to have come from Egypt, which country, as all ancient ones, was ravaged by barbarian pirates.

Fanaticism alone has made something in trade out of the first. Had any prophecy been a truth, it had been attested by indisputable facts without all the priest machinery. It should have been subscribed to, or signed and sealed by the author, and preserved not in the archives of priests, who manufacture all these things to order, but in that sacred depository that should have been entirely free from their designs.

The author of the only chart has deposited it in the sacred trust of his only archives, the universe. So cease, Mr. Preacher, as all your claims carry on their face infallible evidence of their own contradiction. Moses never delivered a code of religion, as it was the faith of Judaism that he imposed on Jewish serfs, that he butchered up by thousands for daring to think for themselves in recusation. He makes a comparison of Moses and Seneca, who affirmed to the discovery of "a mighty land," that of America as it turned out. Now of what benefit was the pretended prophecy of Moses, who premises what is merely a proviso to the Jew's innovation of his priest injunctions?

If these had all the prestige of sacred obligations from the God of the universe, where is the evidence?

All that we have of Moses is his inert folly recorded in a book, its own epitaph of folly and faith-faction. He, as all priests, have exhibited the strongest evidence of pagan nonsense, in ignoring the monotheist institutions of their Creator, and compromising the stultification of their minds by all the mercenary corruption of bribery, for still-born, effete, innate ideas. The preacher uses words about the essential difference of the prophecies, as he calls them, of Seneca and Moses. Now the simplicity of Seneca is equal, if not superior, to the complicity of Moses; I say, distinctly, complicity. Which has been attended with most valuable results? The discovery of America by Columbus is the great exhibition of modern genius endorsed by science, attended with benefits beyond all Judaism and its appurtenances. Had Moses been the author, the sycophant of Jew affiliation would have made priest capital out of it. This brings us distinctly to the asservation, that all the pretences of spiritual manifestations are that much less the brilliant operations of mind. If Moses had the endorsement of the God of the universe for his institutions, they had flourished as the universe, both on conservative principles; but this ignoble fall, Mr. Preacher, teaches mankind that you and yours are aiding and abetting what proper intelligence knows is contrary to religion.

Wherefore, then, advocate such? For sordid self-interest, for kingly prestige you do it. With the blessing of God's munificent endowments, the Jews should and would have been the model to all people; but as it is, from the baseness of their pretences, they have been the lowest of all. Then, sir, what do you propose to give Americans for their monotheist treasures? The beggarly elements of mosaic criminal codes, that have taken away the nationality and vitality of that fanatical people?

What a pitiful spectacle to the world, that a still-born priest-type to be preaching to the world their own decadence and epitaphs. From ancient to modern mythology, they are always priest, and of stubborn pagan mind. They pretend to be progressives, yet uphold not only pagan imposition, but become participants in the fraud. Seneca tells what science reveals, and his record lives as a principle or element of science. Moses premises, if it mean anything, the decay of his own nation, by reason of their fanatical weakness. The first lives by science, the last sinks into the vortex of ecclesiastical insignificance before the people having their rights. How superior is the philosopher Roman to the Jew priest. But the romance is all lost, as the Roman knew, or ought to have known, of the common belief that this mighty land had been discovered. Be that as it may, the romance attaches to the Jewish tradition, and no modern special pleading can detach it. Let mankind take the whole for what it is intrinsically worth, they will readily learn that this Judaism is no earthly utility to them, as proved useless to the Jews.

It is certain that Seneca, whether prophet or poet, had a better knowledge of the earth than Moses, who compromised his inspiration by making the globe or spheroid have ends—a perfect absurdity exposed by science. But then Mr. Preacher will specially plead that the difference of time gave the subsequent advantage to the Roman. Certainly, and that necessarily absolute admission is fatal to your assumption of Jewish or Mosaic claim to prophecy that is independent of time and its discoveries.

And this really reduces the whole exposure to the utilitarian facts of monotheist institutions, that supersede all necessity for prophecy, and utterly preclude such; consequently all claims thereto are nugatory and invalid.

Sec. v. "The difficulties attendant upon deistical infidel-

ity in regard to the facts, and circumstances, and character of the Christian dispensation." The difficulties are proposed to be proved by "the facts, and circumstances, and character of the Christian dispensation," and all others may be thrown in to make some weight. The proof of any divine revelation is to come. As to any history, whatever is history is admissible—any other is inadmissible if unproved.

It is authentic history that all ancient nations, as the Jews, had their national, court, or state faiths, and that they often had revolutions that affected Church and State. As to Christianity, that is all that is of it, an innovation or affiliation on Judaism. All that is of it is a faith-organization. As to all the histories of the times, so far as authentic, they prove a fanatic revolution grew up in Palestine, as at various times elsewhere, but only ecclesiastical and pagan. As to "the history of the Church becomes a portion of the history of Rome," it only proves that particular union of Church and State, and it is certain that this faith-faction has been expelled from its earliest theatre by the Mahommedan faith, neither being religion, as they made a bear garden of religious existence.

The whole history of the world has been the displacement of one faith, political and martial faction acting in collusion, by another, very often worse, as it concentrated more power and more law intrigues to aid and abet its success. But the existence of Christ upon earth is claimed. It is admitted historically, but "the proper existence" is to be affirmed. Whether a monomaniac enthusiast fanatic, or impostor, or whatever is proved, and no honest man can ask for more, cannot deny less. Let the premises be canvassed.

As to Christ's claims, they are no more than those of any man.—John vii. 28, 29. Let him not assert, but

prove them. Who was to be the great redeemer expected by the Jews? A military chieftain. How was this excitement got up but by the false pretexts of prophecy? That was fatal to the deluded Jews, who revolted from the Romans who sacked Jerusalem and carried off the remnant captives. So that Jews were cursed by pretences of prophecies to national loss of themselves by expatriation.

Yet what do the claims of this man Christ avail? They looked for a Redeemer and refused him. Why? If the true one, they were anxious to receive him; therefore they rejected him as an impostor. This is the plain honest sense of the whole, and none but a fanatic can decide otherwise. What did their "ancient prophecy of the seers of their nation repeatedly announce?" "A mighty deliverer and a powerful sovereign!" And not having the true Christ, they were ruined by destruction of city, national existence. Surely this severe, awful test of Jewish sincerity is adequate to convince all but infuriated fanatics that they, the only persons having the right of construction, could decide about the applicant, claimant.

"In truth, the belief in question was one main cause of the obstinacy with which the Jews held out against the armies of Titus, for, as we learn from Josephus, many impostors confidently taught the people that they might expect assistance from heaven." Full proof that the Jews were a set of pagan fanatics, and had been ruined by their impostor clique of priests. These poor peons of priesthood would have worshipped any claimant that was as represented.

It is idle, stupid to claim the books of Judaism for affiliations. The Mormons to-day have, then, the right to exclude the Christians. This thing of faith-organization is a two-edged sword, that cuts both ways. This thing of faith-organization is a politico-theological imposition, from begin-

ning to all of their existence. Who was to decide this question about Christ? the Jews, the beneficiaries, or the claimant? Of course, the people, who rejected him as an impostor. That is their history, and the most worthy of credence, as they could not have rejected, as God's people, God's annointed, the Christ. The world of mind has to look at both sides, and the Jews have, as endorsed by God's chart, the truth of it.

v., p. 3. The Jews are vindicated triumphantly on their basis of Judaism about Christ. The Jews, impelled by fanatical priests and their own infatuated faith in such, revolted from the Roman yoke. They fell, nationally, by the fatal pretext of prophecy, and are a standing monument to all nations among whom they sojourn, to beware of fanatical folly and pagan infatuation. If ever God manifests divine particular providence, this is one of his munificent cause and effect revelations. Their history is the history of the type of fanaticisms; their Moses is the type of Mahomets, Mormon Smiths, and all such ignoble pirates on man's credulity. They always find their endorsers among those of analogous muscle.

The preachers will endorse mosaic affiliations. They will affect all to be truth, of faith, concentualism, that compromises the faith of the sold. When a huckster offers his wares to the public, all intellects will consider that a business transaction. Now, when ecclesiastical hucksters offer theirs, why is not this a business transaction? Because kings defend and endorse the faith? They are co-spoilsmen, as they hold, by their code or bible authority, divine right. But some of the people endorse it. What then? Are the participants in the spoils less guilty, because of the people? Are fanatics less foolish, because kings, priests, spoilsmen, or the people? But the Jews are a reproach to all people, for resistance to Christ. Certainly not. You who contend

for any prophecy, whether for Christ or Jew obligation, hold a two-edged sword that rips your own bowels first. If prophecy were valid for the Jews, whose interpreters were their priests, they could not disobey their priests in its interpretation. They only present one reproach before God and his monotheist people, that of having violated and continuing to violate the sacred monotheist principles.

Before God to-day that is their only reproach. Besides, of what force is the argument about resistance to Christ, whether true or false? Resistance only presented the proper elements before the world. Only the true one could be effectual, and remove that resistance which only presented one virtue, that of calling the notice of the people to their interest and duty. But if truth had been violated, the impostor was repelled as he was, so far as the Jews could do their duty. If the Romans were more corrupt, they took a deadly poison into their vitals. Then, Christians, your record is the worst of all on the subject. Why was Christ not successful? He met with so many enemies. No! he met with supporters of the very thing he should have taught, until he had proved their errors to the satisfactory conviction of Jew minds, consistency of conduct. The Jews had been worse traitors than Judas Iscariot, had they forsaken their confidence of duty. How could they? The absurdity proves the corrupt pagan mind in the criminal charge.

But the scriptures had to be fulfilled! Then the priest-paper scriptures were to sacrifice the universe. This proves them despotic, fatal to all—themselves! They have sacrificed Christ to little purpose—Jews, God, human nature, mankind, to their deadly poison. The highest compliment that can be paid the Jews' mentality, that though deceived by auguries, soothsayings, or prophecy pretext, yet they did not take all baits, were not taken in, though down-

trodden by priests, their souls crushed out by them; yet this proved deception. And to-day this is full proof in this age and country of all prophecy being a falsehood, a point-blank proof of its untruth. As wise a people as those of the United States have but little more to do, to endorse it as flagitious. The Jews are doing well in this country that is tolerant, and they participate as part of the nation. Where they do not enjoy the life of liberty, they are excluded by intolerance of fanaticism.

What more could be expected of the fanatical Jews, who were infatuated to monomania, (that is the word,) by various impostors as Christ, thereby proving their too great promptness to follow any and every one that seemed probable. They were almost used up by Christ impostors. But the bible Christ was not an impostor, because he did not affect military ambition. Indeed! He is claimed to have been born when the Roman empire was at peace, the most powerful of all. What were the Jews to promise themselves? Anything from war with their masters? Christ would have been like Alexander of Pontus, precluded from success by the mighty power of the Romans. He was precluded and subjected to an ignominious end. Besides, his talents did not run that way; he was not a fighting man, as his history discloses, but a sophist fanatic, a pagan reformer, or revolutionist of the prevailing dogmas. These are two great commanding, leading circumstances. He was a prophet, was he? To Peter, to whom he had "given the keys of the kingdom of heaven, he said, "Get thee behind me, satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of man." A worthy key-holder was Peter: satan of such a prophet. What are the people profited to gain the world of faith, and lose monotheist institutions?

What sophistry! The Jews would have believed him the

Messiah, had he been a mighty temporal prince; that is, had he been the Messiah, the Jews, God's chosen people, would have ardently adopted him. What incongruities, to assume that he worked miracles enough to have taken the universe by storm at once, and yet the people persecuted him, the prince of peace! It takes a fanatic to believe it, and a pagan fanatic to realize the pagan story. Look at their programme. Prophecy is their great bulwark, by which the Jews acted expressly for their Messiah, and yet fanatic affiliations condemn them, because they did not travel out of their record! Consistency, that is a religious virtue, if in religion, premises that these Jews are right in their faith-decision, though misled from religious monotheist institutions. But what was the object of Christ? That is a question for the clergy, who enjoy all their professional and social emoluments therefrom. Christ is only part of the faith-organization adopted by the hierarchy and its heads, leading intriguers.

What is the object of the thousands of spiritualists, and the thousand types of folly and crime, that the world has to sustain? What is the object of the thousand Mormons, who have retrograded to their adulterous polygamy? What actuated their heads and serfs? Spoils and fanaticism. What actuated Nicholas for the protectorate of the Christian sectarians of Turkey? What prompted the allies to a joint protectorate thereof? Has notoriety nothing to do with this, to say the least? What would he not have done, had he been successful? That is the normal question. But he might have succeeded. Indeed, that has to be proved by his actual success. As neither he nor his followers have succeeded, the proof is against the whole of them, and leaves him the proved impostor—as incarnation or man. If incarnation, his mission had been successful; as man and unsuccessful, he stands convicted of imposition for more.

He is convicted forever as a malefactor—impostor. As to his sermon on the mount, it was characteristic of his pagan mind, and is very contradictory. It is much of it antagonistic to God's monotheist institutions, and is fatal to his identity with God, whose unity forbids trinity as a pagan-priest fabrication. As a pagan fanatic he was victimized, and laid a foundation for the slaughter of millions by his faith-organization. Analyze the facts of the crusades between the affiliations of Judaism, committing parricide on their corrupt mother; all leaving the bloody marks of the beast, and gloating their existence in blood and carnage of fanatic-faith wolves.

Then here is positive proof that he was so imbecile in mind as to violate, by his legacies, all the noblest principles of humanity, for his head priests to-day are sacrificing their 100,000 yearly on their politico-theological altars. These facts outweigh his sermons. What are his sermons worth, when his faith murders nations of different faiths, and deluges the world by its gory guilt—when it organizes chief priests, murderers of mankind? Where, O people, is thy safety, your salvation? In this murderous faith? This is the height of human folly and infatuation. If Christ was the priest man of straw, O do not make its hypocrites the men of iron. The sermon on the mount is a cobweb with a deadly, fatal, monster spider, to entangle and devour the stupid, gullible, credulous mass. Its fair words may catch the maiden fancy of penitents, but it has no impediment to the monster-head priests of the world.

Where, O credulous man, is your insurance, for adoption of this specious but fatal faith-organization? You have no claim on God, after surrender of your monotheist birth-right. Then hold to its whole benefits. What there is good and true of the sermon is purely monotheist, God's

institutions for mankind universally. But he has made it a polytheist sermon and spoilt it, as all other things.

“He claimed to be the Saviour of mankind.” There is but one Saviour, and he is altogether God and Saviour—the creator and absolutely the conservator of the universe. Now, a world full of centurions, officers, and companions could not reverse this antecedent authority. His was a pagan, polytheistic morality; the greatest reformer of Judaism, but insane, senseless as to monotheist institutions, and therefore not of God. But all these dogmas of Christ please the priests; that is their business—profit, profession. What is that to the people, whose inheritance is monotheist? Will they exchange their universal bullion for paper counterfeits? Render unto Christ, the pagan, the things that are his—even this, “But how, then, shall the scriptures be fulfilled, that thus it must be?”—and unto God all that is his. His birth proves him a false claimant completely. “The prophecies teach that he should be a descendant of the tribe of Judah and the house of Daniel.” This false pedigree is forever fatal to him as Christ, as he was of the tribe of Levi, not of Judah, and certainly not of Daniel. All honorable men would be estopped but priests, preachers, and hierarchists, who violate all truth, honor, and religion—God—the vested rights of the people. What an infamous set of fanatical impostors!

The falsity of all else as prophecy respecting him is proved, demonstrated beyond a doubt by the Jew nation, who had the only authority of Judaism to decide this whole question absolutely, and that they have with absolute fidelity to Jew faith, all that their bible ever required of them at the right time. That their so-called prophecies are absolutely worthless, as all others in the world, is absolutely and conclusively demonstrated by the extinction of their nationality, that was lost by the Jews being deceived

absolutely in all that would have saved them from destruction. And this is the proof of contradiction as cited in the last part of an effort for prophecy in his favor: "But that in him all the nations of the earth should be blessed." What nation is there on earth that has not been cursed by this very faith emanating from him?

At this very time is Europe made a bear garden of, and that for centuries, by belligerent monarchs, who are of the union of their government with church. This would take a distinct history of national wrongs and abuses. A Mahomet overran, by his affiliation, much of the world, and the Christians have done their part on all parts of the globe practicable. They have despoiled the invaded of territory to a vast extent, and sought to repay them in the false doctrines of this false and to them perfidious faith. It has at all times been the most dangerous, because most perfidious part of the engine of autocratical government, ever reproachful to the people, despoiling them of liberty, property, independence, and intellectuality of mind, and consigning the great family of man to the most barbarous antagonism, the worst dependence on brutal conspirators.

What an extraordinary combination of proofs against Judaism and its affiliations. Judaism has been fatal to the national vitality of the Jews, and the one-man affiliations were fatal to their heads, as if Deity's principles denounced such impious imposition and counterfeits. Look at their bloody death struggles, and still the bear garden is in full beastliness in Europe and elsewhere.

But "wise men came out of the East to inquire after him, as soon as he was born." A star led them! If the clergy can avail themselves of this pagan falsity, they are welcome. But this buries all pagan fools with their Christ's. It does not leave a piece of them. But this prince of prophets himself, that was fooled by the barren fig tree, and cursed

it, God's creation, for his being caught in his self-convicted imposition, raises a pile of dust on the aforesaid, even to point to incarnation's burial.

Prophecy is a wish father to the thought, corrupt and criminal. Turkey was prophecied away by Christians, who were to conquer it last year. The Emperor started on that faith-political mission of a faith protectorate. It has been decided by one of the monarchical points to have the protectorate of five powers, rather than of an imperial priest. The war has been a bear fight, and unless the people triumph, the evil is awful. Such is and has been the case for faith wars.

Why do not the people see to it always, and separate themselves from the church? Why do the people of Europe adhere to such a despotic toil for enclosing the people? They make themselves *particeps criminis* in this ungodly warfare on their own rights. Too many of them are part of the spoils party. Man, that gives his mind as he ought always to do, must perceive that monotheist institutions are complete and adequate administrative means to do all that the universe requires, and that all faith-organizations are defective administrations.

Faber speaks of a "spiritual empire," a nonentity of innate idea absurdity. All this is an imposition, as man is the only spirit, and has all claims thereto. Any other is a fallacy, and its pretext a felony. All the attempts of Christ have ever been abortive, and that proves him only an impostor. If his mission was that of saviour, and it has failed for more than eighteen centuries, how much longer can credulity be desired? Who are the greatest simpletons, those who promise or those who expect? But the world must have currency, and if it is blockhead enough to take the counterfeit, that is something the priests pretend.

He had twelve pagan disciples, and he left them pagan,

except one. And this mighty judge of human nature did not know him, prophet as he was, until near the time. A saviour, and yet not save the world from bloody carnage for the faith-organizations. As pagans know no better, let them act so until they learn better, wherefore it becomes all to improve their talents by daily progress. This is sound sense and religion.

As to what the Christians suffered, that is the history of fanaticism. They gave as well as received such blows. There has been no love lost, from first to last, with Jew or Gentile, pagan fanatic, Christian or Hindo. If the Hindo widow elevates herself on the funeral pile, why should the Christian fanatic have more credit? Verily, all had their rewards in their own fanaticism. But Christians are not pagans. Why? Pagan is type for all believers in innate-idea absurdities. Jew nor Christian, Mormon nor Mahomedan, can shake it off. It applies to all men who take such faith. Had there been a resurrection of Christ, it would have been before the nation of Jews, who would have been converted. Do not preach that resurrection, preacher. You stultify your mind. All this story about Christ is so pagan, so stupid, that it excites disgust, contempt, in a rational mind. Had there been such a Christ, a true Christ, he would have conquered the world.

Who, intelligent reader, do you suppose sacrificed Christ—God rather? The priests, that their prophecy might be fulfilled, their mercenary object obtained, their unholy, groveling ambition gratified. Had their pagan minds ever considered what they were prating about? Of the essential elements of God? That they were eternal, never amenable to the earthly elements of dissolution, never responsible to mortality? The disgusting picture is too morbid. What a picture of human nature is also presented! The world has not been bullied for nothing by the armed ruf-

fians of a collusive oligarchy. What has been the strong arm of the millions before this monster? Powerless. Even in provincial America the ecclesiastical law has moulded free men to its austere stupid ferocity.

The people who are witnesses before religion and right, are ignored, ruled out by fanatical violence. The Jews, who had been forced for centuries to vegetate in priestly moulds, paid the awful penalties of their dictators' fanaticism, not to be believed when they spoke the truth. Yes, the Jews were right; they have had no messiah, no prophets, no miracles. They have been imposed upon basely, by their degraded, merciless, tyrant priests, and now they still are under their ignominy. O! what horrid bonds of superstition! Help, O mentality, the nations of the earth from so inglorious bondage. Let intelligent Americans discard such faith-faction, and act like free mind requires of free men.

If numbers are any proof of assumptions, then thousands of mormons would testify that Joe Smith was a prophet, would perjure themselves—nay, tens of thousands—all of fifty thousand, if as many, and if necessary. What is the statement of five hundred fanatics worth as to Christ's resurrection, the low ancient type of pagan minds at that? What is their conscience, aye, that of conventionalism? You expose yourself. You do not dupe mentality. What are fifty thousand perjured mormons to twenty odd millions of American citizens who despise the adultery of polygamy? What are a few hundred or thousand fanatics about Christ, when the whole Jewish nation disprove the false pretences?

Above all, what are all your bibles with all their organizations, in the rebuking light of God's eternal existence, idealized by his universal autograph? Had not this petty larceny been in the adulterous embrace of a despotic oligarchy, it had been made to pay penalty. Who were his

companions, his beloved disciples, his bosom friends, his counsellors for the people to confide in? One a traitor, a second a perjurer, all deserters, as if conscience stricken, when their chief was apprehended. And yet this perjurer was the rock of the Church. The hierarchy rest on perjury! No wonder, for all faiths are conventional fabrications, and this is asserted without the least fear of successful contradictions. This all proves that this was a human combination, that swells out in too bold relief to be disguised. What would be for the benefit of man if this system had not to be upheld by criminal policy, hardihood of conducts in perverting truth? What a system to infatuate man, and render him conceited in stubborn bigotry and infatuation! But worse and worse, the author affects that the traitor Judas did not promulge the secret that it was all an imposition, and hence that it was all right! Wonderful! Did Judas write this myth, or did his enemies? And thereby hangs a tale, a disclosure. What did these complotters not conceal in the web of their weaving? Aye, there is the rub! The omissions as well as the commissions. But of course these writers were consistent. Of course they were, as sworn bands, to their faith, their cause, their vital interest. Now what mentality could expect the faith of conventionalism to be violated for the truth of religion? Answer men in your senses, and that understand human nature of conventionalism. Is there not even honor, *l'esprit du corps*, among thieves, and are not all faith-conventionalisms thefts upon the religion of God, the vested rights of man, to despoil him of his senses and rob him of the truth, all of his effects? This complot has for its paternity the cabinet counsellors of the collusive oligarchy, that have palmed off thousands such frauds. The offence is in the stupid credulity of accomplices of its guilt, a betrayed people. But the Jews are a standard

for proof; neither the all-powerful priest prestige could induce them, nor could subsequent oppressions change them. They are the world witnesses as a body, that the whole is baseless.

The whole history of Christ, Paul, &c., is an epitome of the fanatical antagonism of their days, the rise of a pagan sect on a pagan sect, that was vitalized by an imperial priest, Constantine, who fixed it on his empire. Paul is a pretty good specimen of the genus fanatic, who gave and received very heavy fanatical blows. He had a pretty good touch of monomania, likely, "Paul, thou art beside thyself," unless he sought higher aspirations as a cunning special pleader. His conscience never troubled him, as he sealed his conventional reasons to conscience. Pretty good auxiliary, a brutal murderer. The whole list of crimes is pretty well made out, from adulterous polygamists down to perjurers, &c., bible endorsers. Who wishes to be in such company? Proof is it? What is it of faith-conventionalism that cannot be proved? Preacher Faber, had you studied human nature as it is, not as presented by oligarch conspirators, you had done yourself, your mind justice.

But the pulpit has either Miss Nancies or ferocious inquisitors—fanatics that would sacrifice man on their altars. What a sacrifice have you made! Repent. Paul could not lie, not even a bigot murderer! Preacher, did you write the truth then, after seeing what he said about pious lies?

Sec. vi. "The difficulties attendant upon deistical infidelity in regard to the rapid propagation of Christianity, and the evidence by which the performance of miracles is supported." All is partial. Only a small minority of the world, after eighteen centuries, is roped in—all the revelation is to be gone over again as soon as the story is told; it has to be retold.

Christianity has been soldiered by imperial priests over Europe and colonies, like Mahomedanism over their serfs. If it had not been an imposture, why not trust it to mind, like God has intrusted religion? He has acted like a God of the universe in this, but all faith-organizations have acted like bigots, fanatical dictators, spoils party. Aye, if it had not been an imposture, why had it not admission to all people in Christ's time? That was his mission. Are there not as many Mahomedans as Christians to-day! Are there not more real raw pagans? The argument is against Christianity. What mal gn influences have not been propagated by oligarchical cabinets? They have desecrated religion by their faith; their God-unity by their patent incarnation's trinity, and stultified reason, that this patent time ex post facto should be the eternal antecedent. The folly of mind can descend no lower.

Mahomedanism is 600 years younger than Christianity, and has driven her out from her own capital. How is this, preacher? Where is the mighty Bhudism with its millions? These two compare with Christianity all faith-organizations. Your two causes for the rapid propagation of Christianity are nullities, "God's spirit" and frequent performance of miracles. God is not a spirit, and miracles are not practicable to man. But both may be ascribed with false pretences. The reasons assigned apply to the two affiliation faiths, mormonism too.

Faber ascribes the miracles of the apostles as credentials that were essentially necessary. Now, be sure, they are more absolutely necessary to-day than ever. Do you hear, preachers? You are not believed; then use your miracles. Poor mortals who wear the cloak of divers colors of inconsistency. And if ever there was but one proof in the world, the only one, that magnificent proof that annihilates not only Christianity, but all types of faith-organization, is

miracles, endorsed, if you choose, by prophecy, mystery, hierarchy, imperial and papal.

If Faber is worth anything, his authority is worth citing; that kills him and all his type forever—"so was the power of working miracles necessary to convince the understanding that a religion thus characterized could not but be from heaven." The apostles claimed to be ambassadors. But an ambassador cannot be received without producing his credentials; his mere word and asseveration are insufficient. The credentials, therefore, of the apostles, credentials to which on all occasions they fearlessly appealed, were miracles."

The conviction of the understanding, as a normal principle, is as potently necessary to-day as ever, indispensably necessary. That characteristic, that this faith was religion, is to be thus established, ever necessary. Now if apostles could not be accredited without miracles, much more is absolutely necessary for mere petty preachers, who took it sixtieth handed from the apostles. Their mere word, or that book endorsed by them and type or apostles, is insufficient. Now, preachers, for your miracles. They are essentially necessary, indispensable. This estops you, if you do not bring them. You are inculpated by your own position, preachers, as impostors yourselves. That is your position. It is worse, absolutely fatal to you and your Christ. You are both forever condemned, guilty of false pretences. Your Christ is a false prophet, you false teachers. "These signs, declares Christ himself to his disciples, shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 17, 18. Either Christ was an impostor, or monomaniac and impostor. Who are

all his followers, then? Personal experience alone can be satisfied, and let miracles precede the acceptance of the gospel. Miracles alone can give adequate testimony.

If Christianity claims miracles as capital, let her produce them, or let her advocates be perfectly silent, as condemned by their own documents forever. Now the author undertakes, as protestant, to censure, by even notes and quotations, his mother church, for attempting to maintain consistently this impracticable inconsistency.

Christ was most clearly a low impostor, but has caused his followers to palm off deceptions of the lowest order of trickery for eighteen centuries. It is high time that all this pagan stultification was annihilated, for respect to the age. If kings, priests, and accomplices were its dictators complete, then it would be needless to expect anything but vile, dirty-work substitution for mind's dignity and truth.

Faith-organizations, Christ's included, a blessing to all nations? When they are cursed with such! "Pretended miracles may, without much difficulty, be palmed upon mankind for real miracles," says the author. Such only have been palmed off on the unsuspecting, by the guilty perpetrators and accomplices, either in public or in the closet all the time, as well by the talkers as writers, who give currency to such false pretences.

What was said by books have been palmed off for facts. All the props of all church-organizations are attempting to palm off a miracle of falsehoods at this day. One of the best proofs that miracles were never done, the nation of Jews was unconverted, a people of standing order for all such. This falsehood, thus met, is most miraculously advanced yet. But this pagan pretence will ever react most completely against the complot. No, it is like all types of faith, killed by their own weapons, their two-edged sword.

What would people to-day think if an adroit author

were to obtain of a bank all he wanted, by authority of his book written for the purpose? That he was a very successful robber, and that the bank people were a stupid, gullible people, who had nothing to show for it. So are the adopters of any type of faith. The pretext for miracles was the vice and fault of the age. Its pagan vice. This was the order of its mind, low and priestly, and preachers now seem disposed to keep modern mind to its degraded mould. "The pagans never once thought of denying the reality of the miracles of our Lord;" who, but pagans, wrote the pagan histories of Christ, and did not they write from the vice of the age? Of course friends would not write their denial. All chimed in as part of the theatrical exhibition.

Another proof of the falsehood of miracle is the pretence set up by the Romish church now. The protestants justly ridicule such, as protestants, but monotheists do it on religious principles, that never vary for patent Christs or patent apostles. The proof is ever before us. When was the world ever freed from imposture? Since the mormons have arisen? If miracles ever established Christianity, it established mormonism, all types of priestly organizations. Jesuit now defines all the diplomacy of priest trickery; the day will come when the word priest will be lower than that of magician.

Sir, the Roman church and mormons beat you protestants on miracles. Christ fed vast multitudes by a miracle. The preachers feed our imagination on miracles. The only proof of this assertion is the evidence of demonstration of the fed. They are absent, and all advantage is taken of their absence. There is every room for collusion and deception, from the pythonesse of kings to their incarnations and Smiths. The evidence of confronted witnesses alone satisfies an honest mind after religious truth. All

the collusion was done elsewhere than on the ground—it doubtless is a closet work. But “how came John, and James, and Peter, and Jude to write in Greek,” when “originally only Hebrews?” Wonderful question indeed. They could not learn it! All faithdom could be nothing, but for such endorsements.

Sec. vii. “The difficulties attendant upon deistical infidelity in regard to the internal evidence of Christianity.”

Truth is only essentially and constitutionally inherent in monotheist institutions. But the author relies principally upon “the character of Christ and the spirit of his religion.” All that is of pagan ages presents aspirations to notoriety by pagan schemes. The great object with such has been the acquisition of power and its concomitants. The pagan demi-gods sought, according to their characteristic traits, to win their demagogical pre-eminence. Moses was the prophet, ruler, lawgiver, and god mouth-piece for the Jews, and all such ecclesiastical dynasties have usurped all advantages practicable over mind. Mentality alone has protected man.

All such aspirants have united the sword and the priest; all have been dictators, and self-independence cost the individual his life. Can any fanatic of these days, if he have the least principle of a man, not pause on the ruins of mind’s rights thus sacrificed? All these aspirants were debauched and corrupt, and left no pagan means adopted to overcome mankind to their plans, chances, and policies.

If the times and power of imperialism over the provinces were too forbidding to arms, the spiritual plan was the one—any or all available. This was Christ’s plan. His faith of spiritual pretension has sown the seed of spiteful warfare and carnage among faith affiliations. Heaven, of his faith, was to be won by its practice. All others were to be discarded. His was the policy of the thousand faith-heads;

all had their faith-plans. Has the term of religion been ever understood? Hear the author: "A religion which falls in with all the evil passions of mankind." No religion can do that. All is faith that does that. It is this that makes Europe a bear garden to-day. That is the Christian faith as well as the Mahomedan. See for yourselves as to "the spirit and genius of the Christian religion." There is entire fallacy. It is not religion, as it is faith. The advocates have claimed their faith, and let them consistently have it. What is the history of all past successful faiths? Has there been one but what was propagated by fire and sword? Let the truth come. The author refers to "its purity and its benignity, its heavenly-mindedness and its divine charity." All this belongs to religion, not faith. The pulpitman did not understand the subject. What pulpitman does?

To gainsay that Christianity was not an imposture, he refers to "false religions." That is entire nonsense; there is but one religion, and that of God, a creation. All such are faiths, and upheld by sordid motives. Was Christianity ever exempt from the charge? When did her leaders withhold from love of war, rapine, conquest? That day's sun has yet to shine on man. Odin and Mahomet did all this. Constantine did not, then? The perjured war Christian, who fought under the cross banner. Odin was an avatar, incarnation, like Christ and Bhudd. The Lama, &c., were all from Asia; that increases its catalogue by Mahomet. Asia, the very hot-bed of such false pretences, is then to be the corrupt fountain of priest-evil to the world. What have all such faiths given to the world? Where the power of the sword was with the originator, as Mahomet, he made it the means of all licentious gratifications. Where it was modified previously, all innovation peonable has been sought by the faith-organizations. Oracles, miracles,

prophecy, mystery, were the fashion of all pagan faiths—their machinery. It could not have done anything if it had been destitute; and the greatest miracle of all has yet to be consummated—that of a faith-organization, flourishing without miracles claimed. Had Christ been the pure divinity, he had demonstrated it by illustrating monotheist institutions. There is no better proof of his pagan origin than pagan prestiges.

The worst conviction of all faith-organizations is from one another. They consider their antagonists real wolves. The oldest Asiatic ones gave paternity to the type, and evince the most outrageous ambition and vile desecration of mind's vested rights. They all assume to supersede religion, but plant a horrible train of evils. Had Christ been such a being as claimed by his apologists, he would have known that his hypothesis was planting another deadly feud to the iniquitous band. Can blood come from peace? Can deadly strife result from God's blessings? Away with the deception, the bloody, ignoble imposture for mind's stultification and ferociousness to fanaticism.

Are brutal, ignorant priests to teach mind? or is mentality, that God appointed? Is it reasonable that the God of the universe, that made it monotheist, turned it adrift for thousands of years without adequate monotheist institutions, adequate for all time?

The present state of the Jews proves them the fragments of a priest-ridden people; destroyed, in nationality, by their national pagan notions and those of the rest of mankind. He ignores the subject on his last page, even about "religious systems," as if of men. God instituted only one, but men's are faiths. Behold your end in dust.

Robert Hall on Modern Infidelity, Considered—Where does Robert Hall place himself, but on polytheistic infidel-

ity, as the preceding author? All faith-organization is heresy to God's religion. This faith "a religion founded on revelation!" All misrepresent, misunderstand religion and revelation, that both come from God, as monotheist institutions. What is this faith, all faiths as practised and intended, but for mercenary, ambitious, unholy speculation? But he claims "the evidences of Christianity." Let him give them without subtlety if he can. He mistakes the light of mind, because its mentality opposes faith-speculations, and endeavors to procure an entire disruption of infidelity of faith from religion. Monotheist institutions will revolutionize the world, as the antecedent birth-right, and drive out all such perfidious innovations. God had reared the temple of religion as expansive and durable as the universe, as conservative as normal principles.

This position men of perfidious faith had taken for oligarchical invasion of the people's rights. Polytheistical and atheistical infidelity is allied. Morality and religion are universally monotheist, and for sublime monotheist good. No skeptical speculation will answer for religion. The universe is that of design; itself the revelation of design, of the designer and the preservation by him, who is thus the creator and conservator. In this design the law of proportions is perfectly illustrated. The author says, "The skeptical or irreligious system subverts the whole foundation of morals." Which system is that? Is it faith-organization? That is irreligious, absolutely, for it deserts the only religious ground, monotheist institutions. All such is a type of priest arithmetic. But a monotheist position has monotheist relations—the only one that has for eternity. Nothing short of the eternal will answer for the monotheist. What less than monotheist happiness and immortality can mentality expect? It can never mature in time, on earth. With

the monothest pleasure and ambition yield to normal principles, his immediate models and standards for Deity.

What, then, can equal the monothest motives? Polytheistic infidelity looks to its idols and self-interest, while atheistic infidelity succumbs to its imperial necessity, and both consign man to his pagan fate. Monothest aspirations present a progression of mind on normal principles, that looks to the advance of mentality and his best use of all the developments of science and the light of the age.

The American is the Progressive School.—Whence arises the growing admiration for American constitutional institutions, but their noble protection for civilization and humanity? It is essentially and absolutely necessary that the code of mentality be the rule of American action. We see the paramount value of this in the mormon degeneracy, that is so flagitious, so pernicious to the good of men, that their territory should be placed in abeyance to the normal principles of this monothest constitutional Republic.

A proper oceanic communication to the Pacific should be accorded to all west of the Rocky Mountains, and that position includes Deseret, that is necessarily a part, not a totality.

As this government is constituted, no conventional code of ecclesiastical polygamy can be a normality; as an ex post facto it cannot exist. Innumerable conventionalisms arise, that monothest principles alone can counteract and annihilate, and the evils of mormonism are of this prolific source.

Man could not exist but for monothest institutions, that he ever violates at the expense of the vital principles of his being. It is not, then, enough for man to have faith, as he must have its proper foundation in facts; not only orthodox founded on received opinion, but demonstrated on

normality. Nothing less can ever satisfy the human mind that duly respects the normal principles of thought, and conforms thereto in deeds.

The American Model.—The intelligence of American free-men is far too potent to be caught by the foggy schemes of Asia in her dotage of faith-organizations, or the rickety prestige of Europe, both having bible codes the exponents of a diplomatic oligarchy, that goes for rule or ruin of the people as an inferior caste.

The American system and model give the normal principles of man's being and protection, while all faith-organizations are serf-makers, that deprive the people of all the functions of free mind as the proper exercise of reason, conscience, and good faith.

The creatures of pernicious collusion may postpone the decision of this paramount question of mind's rights, but America is now progressing with a solution of the problem of the only government that is religious, that recognizes God and normal principles, while it ignores faith, church, and their abominable dispensations, that the whole world does not need, and will dispense with on the ascendancy of mentality and monotheist institutions.

She can now decide, on the absolute test of demonstration, what is God's bible by proper, adequate, honorable, and satisfactory references, the only evidence, his autograph, the universe. All else is the clearest forgery, whether of Moses, who wrote his own part, or that of the type of priests, who wrote theirs. The greatest imposition is mock piety, that establishes faith-organization and its bible exponent, endorsed by the spoils partisans.

All these are corrupt theologico-political factions, preying on the vitals of mind and body of the people blind and

credulous enough to be deceived by these ignoble traitors. What would not their partisans do at their bidding?

All true American patriots will ever go for the constitutional union of their country; but do not most of factions, whether political or faith-politico organizations, sacrifice it? All the last stultify mind, and are necessarily and absolutely treacherous to its highest interests. As all mankind are born monotheist, their faith-organization necessarily impairs all monotheist benefits that much. How is it displayed in one branch of its thousand varieties, the Catholic or Roman type? The mind of the people has become so chattel, that the Pope is recognized by them as the infallible head of the Church, to whom I shall indite a few pages at present.

Are England and the English People Free?—It was said that recently, in Canada, an editor has been imprisoned for peremptory denial of, not the divinity and the truth of the redemption of man by the coming of Christ, but denial that any such statements are truths. What less than an absolute denial of the dogmas of the church could be made by Editor Rudolphu? and yet the English government and people are called free. Never, after this, let freedom be thus desecrated. No adherent of royalty can admit exclusion or infringement of royal faith, as that is considered an attack on kingly institutions.

Why, then, should Americans retain such? American mentality disclaims all. How much adulation to royalty is paid by Americans, in taking the bibles of licentious priests. Licentious in the extreme, as no biblical writer was ever competent to bear witness of God, of whom the universe had already testified. What modern knows that Jew books were the word of God, any more than those of

China, Japan, Egypt? Does God declare it in honorable evidence? Not at all, but proclaims all false.

England, that has the despotism of Church and State united, pretends, through the usurpation and dictation of judicial forgeries, to invest the authority of the church with the legal power of the common law, which position puts it in the equivocal company of pagan idolatry, that had even precedence among the Anglo-Saxons. According to Jefferson, such men as Hale, Blackstone, and Mansfield have helped to smuggle ecclesiastical law into the laws of the land, that freemen were not at liberty to reject or disbelieve as enlightened conscience advised.

Universal principles are identified with legitimate laws—the high behest of mentality, no more. What abominable tyranny, to foist Christianity as a part of the common law of England, instituting a despotic fraud to suppress conscientious thoughts, words, and deeds! And all that was the vile programme to national wholesale murders. Even in Elizabeth's time writs of burning heretics, because they were dissenters, were abundantly executed. Had the scriptures been right, their truth would have protected them.

What can affect the universal documents of God? Man's thousand spurious bibles? They reflect on the false pretences of man. Can penal statutes sustain faith's foggyisms? The refulgent beams of the meridian sun dispense all fogs. Even various States of this Union have not got rid of their old regimes of Church and State unholy alliance. If it be claimed that they are above all that feudal serfdom to kings and priests, mentality inquires what was the cause that extricated them from such ignoble condition? Was it bible-faith? This made fiends of mankind. When mentality repudiated their mysteries as pretences for misrule, it was told not to question the ways of God. It only

questioned the bad ways of man. What an idea of liberty, that freemen have to submit to compulsion about the bible! What an ignoble, vain conceit of the world, to arrest what was denominated heresy to its thousand bibles.

It is most difficult for some of the States to shake off this obsolete foggyism, as disfranchisement, exile, death. Not one of the world's penal statutes were for religion, but in exclusion thereof. A creed of fanatical faith for a State! What a solecism! To whom does conscience belong? To the priests? Are they divine dictators? The scriptures would be their own guardians if they were infallible. God's autograph is so expressed in the universe. All libels on this recoil on the libeller, polytheist or atheist. God wrote his ideas by stars, his acts by principles, and his purpose by the universe. All others are mere books of men, as all bibles. As such, they are all subject to criticism. By its decision the society of this age and country is too much improved for any particular bible, faith, or priest that is unworthy of free institutions.

The universe, the autograph of the Almighty, is all that mentality can recognize, and presents evidence so plenary and conclusive, that it absolutely prevents the effort to go beyond it. That this conclusion is not unanimous, is more from the want of the maturity of mentality, which produces a demoralizing pettifoggery. When advised, none can take stock in particular faith, as it can perceive clearly that all its essential stock is guaranteed it in good faith by this omnipotent autograph.

The true position can only be secured to and by mentality, that is endowed with self-conservative executive powers, while all others are null and void, and trade on universal capital. Competition regulates the world in commerce. Have States any right to deprive the world of this element of conservation? What right have any States to foist

spurious bibles on their people, to corrupt their morals and right perception of truth? How can the noxious standard be thus properly repulsed? Who are responsible? Priests, dictators? How can priests be responsible? Can mentality alienate its responsibility? It cannot, therefore it cannot intrust itself to the designing diplomacy of particular faiths. In its true functions it cannot know such an iniquitous solecism.

Pagans may affect deified humanity and incarnations, but mentality knows positively all this to be pagan pretences. Particular faith, no matter of what policy or fixture, is most obnoxious to religion, by its unjust tenure and despotism over the credulity of mankind.

What establishes and confirms all normal constitutional law, is what sanctions all religion. This is one of the most profound and important questions for the world's solution. What can be the right position for the people? Nothing but normal principles can consecrate law, and that must ever be by and through constitutional representative government. Any other than this recognition is revolution. This is altogether monotheist, and comprehends man's present and prospective benefit. The highest duty of freemen is a faithful adherence to their constitutional law, otherwise they undermine the whole fabric of true government, that is consistent with monotheist institutions as far as practicable. It will not do for denizens of a monotheist government, as the American, to pretend to higher law duties, that allegiance to God is higher than any obligations to man.

The only bible, the true exponent of God of mentality-faculty, proclaims the perfect consistency of all principles. If laws of government are not in accordance, the alteration must be constitutional, altered by normal principles. No church or exponents of its conventional faith can intervene

for the infringement of constitutional law, as normal principles do not recognize any such conventional doctrine.

In a constitutional representative government, as the American, there is no allegiance to God distinct from all other obligations. If they were distinct, then the Creator, who is perfect, has created an inconsistency, which is a solecism; then the last is all man's, and he must correct his absurd notions, whether United States Senator or any other official. The very beauty and greatness of the American government consist in its perfect adaptation to advance in the progressive light and perfection of mentality. No faith-organization can stand before such, one of the holy deeds of popular mind.

The Constitution is above all imputations of the organs of faith-organizations, and presents one of the most moral, sublime contemplations for the sage, philosopher, and statesman of all ages and countries. It is vain for such infidel organs to assail it, as their puerile treachery is perfectly futile, and must brand them as the ignobly ambitious. Theirs is the immorality and irreligion, having yet to learn what the noble principles of patriotism and religion absolutely require. The higher law is the obligation of freemen to constitutional law, or normal constitutional alteration thereof.

The American Educational System.—What is this system? Does it sustain religion? Mr. Henley, in the British House of Commons, advocating an entirely religious system, has objected to and condemned the American national system of education, as not securing the religious element, but "had sunk down into a purely secular system, and had produced results which, in the opinion of those whose statements he would quote, were not of a very favorable character. His extract from Mr Baines was to sus-

tain his position: "I would wish to speak with great respect of the American schools as to their secular character; I would wish also to say that there is something exceedingly peculiar in those schools, as they profess to be what they are not; they pretend to be, as they were originally, schools for teaching religion, (hear, hear,) and yet the teaching of religion is almost altogether banished from them."

The very reverse is the fact in regard to this thing of the American schools, as they were originally schools for teaching faith, but now they are the schools for normal principles. Before Mr. Henley can successfully controvert this, he must establish that clerical faith is religion, an inconsistency and solecism. I defy the whole British Parliament to make out their case of faith to be one identified with religion.

The people of England, that is, Great Britain, are ahead of that splendid monarchy itself that gets rid of all foggyism, where its complicate defence does not forestall it, as the usury laws. Were it not for the vile fixtures of faith-organizations, the government, the people, who have so many elements of freedom, would be ahead of most of the world. The English affect more democracy than the people of the United States. How futile! Their laws of primogeniture, common law, that was fabricated to uphold the adulterous union of Church and State, to uphold the monarchy, the defender of its faith, are all a foggy fixture. The hereditary House of Lords, the deficient liberty of the elective franchise, all decidedly are fatal to the proposition. What is most amusing, is that America has been reproached for not having a national religion. What a solecism! If ever there was a country that had a national religion, that is this country, and that insured by its glorious constitutional government.

She is accused of degeneration. From what? All the odious iniquities of faith-organizations? She has the noblest position of all nations ever on earth, having separated Church from State, faith-faction from government. Our national economy is based on eternal religious principles, and to all intents and purposes it is a glorious monotheist government. Let royalists and their adherents organize church establishments as part of the national regime; Americans need no such to make our people happy, virtuous, or religious. Theirs is the independent, progressive school, that rears producers and thinking people. Hers is the rich existence of elements to render man a soul, not a mere animalized being. Her religion excludes organized existence as agents for it, much less of God, who is the conservator of nature by principles that rule its essence and properties. The constant tendency will be to elevate America as the great model of Constitutional Liberty, while England is in bad repute with the world, that has not very much the sympathy of true friendship among nations, as she has shown her prowess in the world and on its seas, when expedient for her interest.

International hatred has been diffused enough by despoticisms, wars and national murders, oppression and conquest. Is England pursuing a magnanimous policy in regard to Turkey, in defending her from Russia, fanatical and ambitious? Why does she not seek to give Europe the full benefit of that protection by a United States? We have seen the doleful effects of war, ever originated by irresponsible want of principles. Who are the responsible war party of monarchies? Are they those that face the battle, and pay for the ruins in person and purse? Why are they not made to feel the whole responsibility of justice? then the world will have a better guarantee for peace, till the full recognition of monotheist institutions, that can secure it.

To the Infallible Pope—SIR: You have studied and received the great practical benefits of the age to little purpose, not to profit by the brilliant lights of monotheist progress, and let your people surpass you in the very quintessence of religious progression of mind. It seems that your brother high-priest, the Czar, affects still to defend religion. By this bright advance of mentality you both ought to know that she needs none of imperial priests' defense. Both of you had best defend that which pertains to your own individuality. Let normal education, legislation on the principles of morality and religion—not as you construe it, but as the chart of the Creator decides—be organized. Who made an infallible Pope? The infallible tools of faith-factions, that wrested from the people the franchises and vested rights of mind. What have Americans to do in all this matter? If they are anything of a mighty people, they were made so by monotheist institutions alone. The Papacy is claimed as the mighty conservative of Europe in by-gone ages. But people mistake. There has been national virtue in every large nation, as China. Now, where did she get hers? Surely not because Christian, for that she was not; not because pagan, for she was that much deficient therefor; but because she was that much monotheist.

Where is the infallible standard of morality and religion? Can it be in that faith that renders necessary "a joint protectorate of all the great powers in Europe over the Greek Christians in Turkey?" All this only proves a union of different faiths against another type of faith. Is this any evidence of honesty, that one set of people should have to watch against another? Is this thing of faith ever to wheedle and shock the world? Why now should not the people of Europe demand, as their vested rights, the establishment of their civil rights by a United States, and separate Church, the bane of State, from the last?

People of the world should never lose sight of their universal chart, that they may become independent of all the infallibles of all faiths. That they should not become responsible for organic frauds of their betrayers, they should renounce all. They should vindicate themselves, mind, integrity.

What, infallible Pope, can you gain by your course of conduct? What has the vial of Naples, that contains the liquefying blood of some body, to do with religion? What is the winking picture of your Nuncio, Bedina, to prove? The infallibility of your faith? Be assured, sir, that they ignore and compromise conscience. The only evidence that could be worth aught, is to have those articles before the world, that collusion be not the means of such results. If true, they prove very little; if false, as is believed by honorable, disinterested minds, then Catholicism is part of the falsehood. Come, if you wish to convince the world of miracles, have them fairly before it. No nation can succeed happily by union of Church and State. Yours is the best evidence, from old Rome to your present times. They are the necessary constituents of feudal, aristocratic, and monarchical regimes. Religion has nothing to do with such, and is therefore a personal affair entirely; then why are faith-organizations with kings, priests, and partisans? All are and ever must be intrinsically political. They may affect dogmas, but such are reflections on the associations. Their fall of man is one. All the faith-organizations of the world only add to such infirmities, being under supreme obligations to all their clannish dogmas; but free minds have not to do obeisance to dogmas and their bibles, but to the universal chart and its absolute demonstration—not merely read of the Creator of Judaism, but to know Him of the universe with all rational truth.

All faith-organizations will be doubted, discarded, anni-

hilated, as part of all kingly governments. But your infallibility apparently aids you in the eyes of the vulgar to reach the investment of spirituality, to wield a mighty potency. That was the humbuggery of a pagan age, and will be the disgrace of your church in the monotheist age. That is certain; be assured of that.

There is nothing spiritual for any faith, because it is not a fact. By this pretext you assume to be the vicar of God, with attributes of infallibility in faith-organization. What impiety, if the universe present its infallible chart! Of course, as you are vicar of a god, he is not The God of the universe. You claim the God of Jew Israel. In this, sir, you are infallible. But what cruelty to disfranchise and vulgarize mind at the expense of its stultification for idolatry! See, O Pope, the abject menial vassalage of chattel orient! Are not your peons of this type? No free minds can now submit to such pagan relics. Let the right names be used, that the motives be justly referred to the motive powers. All would appear placid, calm, and right about your vatican.

But where are all the undercurrents that have presented storms to the world, and will finally engulf your eternal city? How many plots and massacres have been perpetrated in all countries for faith-organizations, and yours conspicuously? What mighty conclusions in Europe, France, England, and your beloved Italy, where now the volcano of moral revolution is obscured for the present, but to send its popular lava anon! What an amount of Indian blood has been shed by their Catholic exterpators, attacked because they were not Christian pagans! How was Europe ravaged by bloody wars, to fasten Christianity on pagan mind, by Constantine and Charlemagne, the first of whom used perfidious perjury as well as sword? What was there but political power in all such? See the mighty surge of bitter

feeling now in this country, that would have been deluged in blood, had not the church been wisely exiled, banished the United States Government.

Who but the Pope assumed to declare America, the property of an innocent people, should be that of his organizations? Your church has claimed high authority for this cruel piracy, but you have none but the company fabricated in your codes. No church can teach, as church, any religious dogma. It is all faith-dogma of their innate-idea absurd metaphysics. The Pope has no spiritual relations. All such pretext is a perfect solecism. No wonder the fanatical cry of polytheists should array itself against mentality—a sacrilege of itself against vested popular rights. “Do not teach atheism, for if you doubt polytheism, you have to adopt that!” But they are no more in a monotheist age.

Your political power is waning; political allegiance and faith-fealty must recede all over the world. Political allegiance was ubiquitously sought under the mask of faith-fealty. But the false position, the false idea becomes extinct as reason predominates. What is the true position? That all faith-organizations are iniquitous, amenable by crimes. There is to-day on earth, as in the universe, naught but temporal power in man, whether Pope, Czar, Bhudd, Lama, patent saviours. All else is fictitious, and the claimants are swindlers on God and the universe. But the millions of church members are sincere, and their faith is for the reality. Indeed! what reality? That faith is organized? That is all the reality. As to what the partisans, allies, parasites, satellites say, I mind it as much as the millions of orients, when subsidized to labor for a mere pittance, that have no free will as free agents or free minds, but pay their horrible black mail.

But the Pope is Christ's vicar on earth. A vicar to a

patent saviour! The shade of a shadow! What office is that? The veriest nonsense and humbug. But he, the sovereign pontiff, is head of his church throughout the world. Catholics believe a general council is infallible in doctrinal decisions. What is all that worth? It all relates to their faith, as worthless as Mormon or Mahomedan. What rational independent mind ever constituted such a council? I can believe no such thing as long as truth is my position, endorsed by genuine demonstration. They take the assumption of their own partisans, and endorse them. In a proper court of equity their evidence could have no weight, as facts do not sustain them. You have made religion a chattel as far as depended on your infallibility, and stultified reason for faith.

What right had you, sir, to interpose in the internal regulations of other countries, as in Central America? As monarch-priest, you permit no conscience to think for itself, or adore God, except in the form of worship and superstition prescribed by the moulds of your bigotry. You claim censorship over your country's press, and trammel every effort of mind to progress to the glorious resurrection of mentality. How many centuries have you and your fanatical coadjutor, the Czar, Pope of Russia, set back the monotheist advancement of Europe? You both seek every ignoble plan of policy to subordinate Latin and Greek serfs to your ecclesiastical despotism, and exclude all liberal institutions. What a vile dictation is the allocation of Pope Pius IX. to the civil authorities of New Granada, who were to abrogate laws for you, an alien! They saw fit to abolish tithes without consulting you, and yield the rights of conscience to emigrants, and this was a part of your complaint. That is, your ecclesiastical dignity considered it an indignity, that these freemen should be your serfs no longer, and should negative the passive

obedience to aliens! As to bewailing the loss of abolishing of ecclesiastical courts, the advance of education, the separation of Church from State, and rebelling against the sacred law of this republic, you should have learned that much of religion, that your bigot faith had never taught you.

Mentality, the custodian of mind, the vicegerent of the Creator, who is altogether saviour, from his creative functions conservative of all organization, excludes all Popes, Papas, Lamas, their bibles or codes, faiths, inquisition, jurisdiction. Then what insolence can be greater than that this tyrant of superstition, who holds all that he claims by only false pretences, should seek to annul the laws of a sovereign State? This faith coxcomb talks to the New Granada Government as a passive creature of his own origination. This is the way that such pretenders addressed the ancient world. How long will mentality bear with such ignoble agents of malevolence and barbarian foggyism? What good can ever come of this conspiracy against man's best interests? If the master thus acts, what will not the serfs do? Do they not consider, even now, burning too good for heretics? They would gladly secure intolerance universally, even at the horrible result of the world's bloodiest crusade. What can that cross be that is to excite never-ending bloody crusades? Are mankind in their senses to hold themselves in abeyance to this burning fury, fire-brand of a world's antagonism? Does this functionary take every opportunity of causing the world to curse him with its bitterest hate? Will he only take care to benefit himself by such acts as will be his most ignominious epitaph? Mentality will number the days of all such characters.

Immaculate Conception! by an Infallible Pope!—Of whom or what? Was it embraced by the universe? then it was

that of humanity! In one sense all such conceptions are immaculate, as carrying out the co-ordinate functions of reproduction. But that any single one in the universe forms an exception, is the adultery of ideas and language. This is an insult to the conceptions of mentality. This comes of the irresponsible abuse of power, delegated not by any means, but usurped by a mortal that espouses to be an Infallible Pope! When ever can mortal be infallible? When "a king can do no wrong," and that is when he is upheld by Divine Inspiration!—that is, when their infallible serfs abjectly acquiesce! Before such all the organs bow; among them the press is repressed by a censor, a ukase of imperial priests. Imperial claims present imperial dispensations, that have imperial virtues and potency!

But are any such dispensations less imperfect because they are the edict of an imperial man? Is truth, religion, or principle imperial? What man can deify any man's dispensation? They are all imperfect, because they are man's. That of Moses is one of the lowest, because identified with a barbarian code of Judaism. Christians have necessarily an imperfect one; all pagan to its last generation. All dispensations of paper bibles are pagan legends; the property of kings and collusive priests, not of American freemen. They all present the peremptory abuse of power when possessed, as evinced by cruel legislation under all regal or adulterous governments, protective of the heresies of faith-organizations. No thanks to any for benefits; the entire capital of monotheist institutions creates no irresponsible power, that transfers your property, rights, and lives, by breach of good faith or by murderous inquisitions.

Immaculate Mentality is far more preferable to mankind than any of the assumptions of papal infallibility. The pure basis of religion presents more than adamant firm-

ness, as it has the conservation of principles. Once the Romish Church was in commercial intercourse with Japan. Why did not the Catholics retain their hold? Purely for want of religious principles, which they grossly violated and abused, by the use of perfidious faith-organizations. What caused the United States to succeed in their late treaty with the same power? By adoption of religious principles, that preside over international comity and ethics forever.

The ancient nations called the others barbarians or heathens; while the moderns, with as little justice, called the ancients pagans, except the Jews, whose Judaism render them as amenable to the same charge as the balance—as well as all its modern affiliations as any of polytheistic type. The great foundations established by the monotheist God were to remove from mind any of the seductions of great temptations of unworthy interests; therefore this furnishes adequate reason that man should not contribute to his own injury and prejudice by any of faith or church organizations, that vitiate mind and vulgarize its best qualities to mercenary sordidness. But the bigot, whose conscience is affected by superstitious fears, can scarcely lose sight of what God spake by Moses. They must know that Moses spoke for God, and that all his bible is his bible; not that of God, who spoke universal ideas only in his universal chart of revelations to all mind. As there is a considerable discrepancy between the universe and Moses, mind has to discard the last as unworthy confidence, and a libeller of truth and religion. A beneficent Providence has created for the mind all-important duties for it to perform, as soul up to mentality; hence it must not swerve from its best appreciation.

Mormonism.—The advocates of this, as all peculiar faith, pretend that it is ecclesiastical, and therefore intangible.

This is the false pretence of all fanatics. Any code, however abominable and odious to mankind, could be thus upheld, however it outraged by its nuisances the rest of humanity. Among its disgraceful edicts is that of polygamy. This is impeachable before the tribunal of the Almighty's documents. Polygamy violates the eternal principles of the universe, as the statistics of physiology prove. Its statutes declare a very near equality of the sexes, with a slight preponderance in favor of men in numerical majority. This at once decides without appeal the right position of monogamy. Mormonism is not in conformity with the Constitution of the United States, whose great principles of self and national governments were thereby organized, subject to the right standard of mentality. The Mormon is ingloriously excluded from a State, by the Constitution of the United States. The most liberal, just, equitable, and enlightened policy has made this Union what it is, far above Jew or Mormon pretext. Its glorious star-banner, surpassing all the oriflammes of the world, bespeaks good government and religious beneficence, that shames Mormon degeneracy and falsehood, their suppression of truth—that is analogous to the doctrine and practice of priests.

Mormonism is another of the brood of ecclesiastical, Asiatic foggyism, and does not accord with American expansion of ideas to the progress of mind; that cannot divine the mighty future, whose elements are monotheist, that alone can unite mankind in truth and friendship. It is true that Americans do not need a Jew Saviour, and they certainly do not need an American one of Mormonism. No form of polytheism can ever unite mankind in any universal position, as all are particularly exclusive of reason, the noblest attribute of mentality. Monotheist demonstration vanquishes all Mormon antagonisms. Mentality takes precedence of all Asiatics, Jews, or any of the boasted learned

East, in the authority of speech, as the only power on earth that deserves to speak; worthy of confidence, as it elicits demonstration. It alone promulgates just and equitable faith, imparted alone by universal facts. It declares that the honorable, sensible world cannot believe such polytheistic paganism without hypocrisy. Faith is an obsolete school, a falsehood before truth. Cause and effect, that mankind must study, teach that Mormonism is a pagan explosion. But the Mormon affects that there are several religions, as his, Mahomedan—even as many different uses as crocodiles. The world's sects might worship a different one, but there was only one till man started. As science prevails, so must the odious family of polytheism decline. Nature balances the irreligious state of the Mormons by death only.

Infallibility.—Who claims it on earth? The Pope and imperial priests! On whose authority? That of their church. What entitles that to this extraordinary position? The inspiration of their bible. Whence is such inspiration? From God. Here is positive fallibility at once, for God is not a spirit, and therefore does not inspire. His faculty is that of mentality; that is supreme to his abeyance, to his own atmosphere, which he created. The deity of mentality-faculty is supreme to inspiration. As to such bible it is worthless, fallible itself in all departments, compromising its integrity and veracity.

1st. In the most important of all, the bible writers egregiously mistake faith for religion. This is a most extraordinary error for people pretending to inspiration, which they as erroneously mistake for mentality, the whole theme.

2d. They are utterly ignorant of normal principles, that rule the universe, which is proved not only by the paucity of their real numbers, as by their perpetual mutual antagonism.

onisms. All mankind can be reached by the truths of universal monotheist institutions, but never by particular faiths.

3d. They have as ignominiously as impudently sought to regulate God's and mentality's economy, to which principles alone can be functionaries.

The Diplomacy of Rule.—The fuedal, aristocratic, and monarchical policy is to secure all the power practicable, to place man at its absolute command and government. A man acts as a dupe, or knowingly a culprit, if he acquiesces in the deep frauds of organized faith-factions against vested rights of mind. Who can repeal these? No responsible power is competent for such a deed. Free mind can never permit itself to be misrepresented by such organizations. The moderns cannot be surprised at oriental serfs adopting such frauds, but they must be at free minds. The vested birth-rights are as immutable as principles. Ex post factos conflict with such. None but fanatical frenzy can adopt them. Mentality adopts what is laudable; the adoption of illaudable, as a bloody redemption of a patent saviour, is a reflection on pagan mind.

England, as monarchy, is far ahead of the United States in Christianity, as that faith is part of its government, the defense of which is intrusted to the executive monarch. But the United States are that much ahead of England, and all other monarchies that necessarily adhere to such position in religious principles, of which their government is the defense, as they diverge daily more and more in representative constitutional government by mentality from church, standing armies, or martial power, and all the trumpery of pagan mind. How long is the world to be disturbed by these tory factions of faith? Are the people, the responsible representatives of free minds, to have their supreme rights alienated by such irresponsible cliques?

But these embodiments of national faith are the conservatives of the faith. They hold fast to the Mosaic protection. They are all types of faith-factions, and afford as much protection to the people as the wolf does to the lamb.

But Moses had embodied all the code that was, that could be found nowhere else. Of what and for whom? Of Judaism and for Jews. By that these faithful Israelites claim the world as the righteous, as far as they could by might, but that God made very small. Their affiliations—that is, other factions—have arisen on their ruins, and have even trampled on their original basis as suited their perfidious objects. To faith-faction its clique has added fanaticism; to that, frenzy; to that, the fire and faggot. How often has the successful party branded their conquered opponents with the name of heretics, oppressed them as infidels not to religion, but their organized faith, not only in name but in fire! Even now in this relic of an expiring pagan age the name of heretic but feebly expresses the relentless animosity of reckless imbecility.

The Reign of Terror is cited by polytheistic factions as the child of French atheism in all its horrors, but monotheists demand to know what but polytheistic antecedents gave them paternity? Yes, say the confuted, their codes and cabinets are to govern the world; as long as spoils last, so long will they basely ignore conscience and a monotheist God. The mentality of free mind demands of right to know what is to govern the vicious popes, and czars, and lamas, and the imperial high-priests of infallible church-factions? Are the vicious factions? The satellites of vicious churches? What can mind expect of faith-factions, who have acted time out of mind as faith-demons to each other? Who, of all the underlings, can govern the sainted infallible miscreants, whose types made

laws or pretexts of laws to suit themselves? Upon what basis can such miscreants speak to Americans, when they have arrested all rights of free minds, springing the odious previous question to cut off, not only all discussion, but all future progress to correction of faith-errors, but are daily adding the nonsense of more, as immaculate conception of a breeding woman as virgin?

Deity is a Monotheist.—All his creation is monotheist, and so is his language the most beautiful and sublime. There is nothing of Jew or Christian, Mahomedan or Bhudd, Mormon or any other pagan about it, as they are all harsh, guttural, and unintelligible jargon—conveying conflicting nonsense and elements of strife.

A free mind could desire no better epitaph than that of “Monotheist,” inscribed as an evidence of consistent sincerity. The only evidence of consistent sincerity is furnished by monotheist institutions. No matter what may be the pretensions, feudal or aristocratic, of man, if their position does not express the monotheist language that the monotheist universe proclaims, such is an impostor. The practical illustration has been by the American government, that has taught the Jews, faith-organizations, that they know nothing of government or religion. This, then, takes precedent. How is it that the right does not prevail over error? Does any honest mind believe that these faith-organizations of kings, priests and spoilsmen, that are outraging all rights of God and free mind, are anxious, ready to exchange Moses the official of Judaism, or the bible its official? Consummate bribery, corruption, hypocrisy, persuasions of pagan mind—pagan acts have produced these results—and these officials, the beneficiaries of faith-organizations that annul all purity, look at the spoils. The great object is to defeat the official action of mentality, the official faculty

of monotheist institutions. This whole horde of power, with all the serfs of official action, have been organized to carry out the abomination of corruption. They have resorted to all manner of means, enlisted by such gigantic frauds, to legislative, judicial, and executive departments. These cliques and organizations can only represent themselves in religion, and can represent no other free minds at all. The pretext is a fraud and conspiracy against free mind at the tribunal monotheist—alone capable of adjudicating free mind's rights. Their guilt is manifest in this whole matter. The ultimate unanimity of monotheists will be the result, only to be secured on the satisfaction of mentality by absolute demonstration. Mind has to decide according to principles, the only absolutely right decision.

It is this that gives that wise sensibility, that governs high-souled honor and reputation. Mentality must secure that deep, solid knowledge of human nature, under all its guises, masks, and circumstances. These prepare man to live in good faith with the whole world; not to conspire against his people as ambition and avarice mislead, much less to be self-stultified as a dupe on free mind on one's self, or that of others.

But atheists are concerned to know about organizations of the soul or mentality, and even of Deity or mentality-faculty. The beautiful organization of the universe is an adequate answer to the whole atheistical demur, evidence of the organizing faculty of God, and that gives amplest funds or means for soul-organizations. But all Deity's qualities, they assume, are human, taken from man's picture! Indeed! how could man have ideas of real virtues of religion? He enjoys their benefits, and can appreciate their origin. O, atheist! they are not innate, as you ought to know. Then how, sir, did man get them? From their originator, of course. Surely he is the reflected origin, and

can be delineated by them. They are his ideas of reality, canvassed on the chart. The very name of universe implies passive action, that recurs necessarily to its great centre. Nature, that embraces her multiplicity of phenomena and developments of combinations, presents properties only of causation, identified in cause and effect. Let all deductions be made of all kinds, and they induct to this invariable element.

What is the Universe necessarily?—It is necessarily monotheist, because normal. What kind of revelations must necessarily be for all mankind? They must necessarily be monotheist, as they are delegated to mentality by mentality-faculty. God's documents could not be written in less than the universe, which presents universal revelations. How absurd, then, are all the bible advocates, to pretend that Judaism embodied His revelations! All this is the height of pagan ignorance. In the presence of God's universal documents, all such bibles wear on their face the veriest evidence of entire nonsense, contemptible to mentality. As all His documents are universal, all others are interpolations; and though the last might pretend to times immemorial, still they are utterly excluded by the first, that take precedence at the birth of time as their antecedents.

Whence the Universe necessarily?—Monotheism discloses with positive certainty that it is necessarily from an adequate cause. Whence is necessity itself? From an adequate cause. What is necessity? The normal position of universal cause and effect. What is fate, chance, casualty? The same, exhibiting the phenomena of effects from adequate causes. What gives appreciation to their existence? Nothing less than mentality, that pervades the universe. What is the universe without mentality? It is the same

as a blank, nonentity—not appreciated. What originated mentality? Itself? Is reproduction self-existent? Certainly not, as it positively depends on concurrence of cause and effect. Could matter originate it? If so, then a subordinate could originate its supreme, which is utterly absurd. Then it is absolutely certain that a supreme cause originated the universe necessarily; that is, organized it normally.

What collateral proof have we that the universe is not self-existent? The most decisive, in its organization, being only the exponent of time from its birth, and clearly not of eternity; and the exponent of definite systems of spaces, not of infinity. Eternity and infinity are identified with Deity. Who and what, then, is Deity? Nothing less than mentality-faculty. He is perfectly independent of matter, of universal organization, as he holds it in perfect abeyance.

What is the Purport and Object of Mentality?—Mere sensual gratification? Does that satisfy society? Does it not disgust mind, and brutalize mankind? Is such the object of a perfect mentality-faculty? Nothing less could create the universe, yet perversion would neutralize the features of perfect mentality-faculty. This inconsistency is not tenable—as unjustifiable. Mentality is, then, to solve the mightiest problem of creation, and define for itself and mankind all its normal principles and normal purposes.

But for this faculty the designing people of the world would forever band themselves together, and act most opprobriously under the guise of their faith, and outrage all the rights and interests of mind, and yet profess that it was ecclesiastical law!

Its superlative function is not only to defeat the base machinations of diplomatic conspiracy and despotic oppression—all the anarchy of conventionalism as all its despotism

—but pursue affirmatively the loftiest objects of immortal fruition. In its monotheist capacity alone it can meet all the terms of atheistical ideas, that subvert the creation and man's best destiny, and cheer the despondent, who otherwise might seek the mock shelter of a mosaic nonentity in Judaism or affiliations.

Self-Deception.—People deceive themselves about faith-organizations, that produce mental slavery against light and religion, that can arrest all this agitation. More than half of the world are in mental slavery and peonage, faith-peonage. If any have to give in faith adhesion, let it be that of facts. Any other is palming off a detriment unjustifiable by any normal principle.

At the head of the world deception is kingly government, that deems it expedient to have a triune aid to sustain the most power. What has all such ever done for mankind, but enslave mind and intensify its stultification? What is Judaism but a mass of absurd aggression on mind? If the world were to be ever under its regime, it would be the essence of folly. The ignorance of the Jews of the essential laws of humanity is most striking. Their ignorance of the great laws of progress, of commerce, and finance, making the most beneficent use of money-usury, is a solecism that only the great laws of demand and supply can remedy. This foggyism has had the servile copying of all going for passive obedience.

Priests know less of religion than other people, who are competent by study and intelligence equal to appropriate functions of mind. What is their faith to mentality, that cannot honor any such? One reason that the clergy, allied with kingly power, had such malign influence in past times, was from the credulity of the ignorant multitude that priests had the gift of faith, and could impart it to parti-

sans! All such organizations pretend that the way of safety now lies through their domains, and they threaten the refractory with the most awful penalties, devised by spiteful imbecility if unsuccessful. Mentality only can explode this nonsense.

If Adequate Penalties be Sustained, then Crimes Decline in Proportion.—Criminal records decrease as effective police prevails. But that does not meet the question, as the most effective is in standing army regime, yet the statistics show much remains to be done. What are the means? The most efficient of all is that which giveth enlightened public sentiment. Whence is that? The best reform of the world can be secured by the sincere friends of humanity. Now if moralists are sincere, let the proper means be sought. In the first place, all the means that bring about a criminal crisis, from individuality to totality, must be suppressed. A conservative progress, to insure a progressive conservative, must be adopted.

Any organization of faith that essentially engenders antagonism, as all does, is to be eradicated by the essential elements of normal principles. There are no principles but those of Deity, and they are necessarily monotheist. All that mankind have can be no other than the best appreciation thereof. When they take any position variant, the same is impeachable. What can freemen think of a clique of men deciding on conventional bibles and dogmas, as the Mosaic code and the immaculate conception of the woman Mary! They can declare any nonsense about their faith-organizations, but the sacred laws of physiology declare them heretics to God's laws and principles! No set of men can propagate such a position exempt from the vilest nonsense. What is there of faith-organization that is not most stupid nonsense, resulting from pagan materials?

What a miserable dwarf the Romish faith is, that stultifies its votaries with the lowest pagan ideas! The world could never be extricated from its low dogmas, if man had to depend on this rickety affair. How long shall this adulterous blot of government and church debase one of the fairest portions of the world, whose sons are those of genius and liberty, eager for the equal triumph of a brotherhood of nations?

There is but One Way in Dealing with Mankind.—But a large mass cannot or will not see all this, from the universal prejudices of education, self-interest, or fear of individuals. Even the more advanced in the light and blessing of mind cannot see normality, for their conventionalism, their puritanism, their policy. All this enslaves mind to the peonage of fashion and dictation of absolutism.

The ruling dynasties of the world seek to beguile mankind into their snares, as all that is their gain. The great difficulty is with the people, to extricate themselves from the sophistry and brute force of their oppressors, who add insult to injury on all such occasions. What are the people to do for proper relief? There is one mighty means for the relief of the world from absolutism of government and faith. It has only to recur to America; the radiant light shed by that makes denizens of its citizens. It can trust to no class or type that ever seeks all advantages. It can only rely on normal principles. Some may object to America, but not on just grounds of denizenship. The world has through her all the potent means of elevating itself. In this country denizenship has its normal principles in the advance. Here it is not as Moses says or as his satellites dictate, but as God says and demonstration requires. How can we reach all that? Just as we deal with mankind in all other respects, on the intrinsic facts of

the case, relying alone on truth, and discarding not only the essence, but the appearance of all sophistry and duplicity.

What Individual or Society can Exist in Safety without Normal Principles?—They all are of a character absolutely and essentially necessary, to elevate and bless mankind generally, universally forever. It is absolutely certain that there is a God, and that his normal principles absolutely rule the universe. In this all is certain, fixed, and absolutely positive, and all else is conventional, unsafe, dangerous, and fatal to the good of all. Conventional or peculiar faith is the language and currency of swindlers. Mankind have to beware of this ferocious and insidious wolf in sheep's clothing, and its exponent, the bible. What do its advocates that possess irresponsible power care, so they get their advantages, rule and money? What do absolutists care for the right government of the world, when their violation of mentality, honesty, integrity, consistency, and justice, the best part of religion, evinces their violation of normal principles to triumph over constitutional liberty? Is any one disposed to counteract atheism, infidelity? In what other way can any act the man, but repel all aggression, all impress of absolutism, that diminishes the blessings and lights of constitutional liberty? The policy of absolutism is that of hypocrisy to God and man. Its partisans consult their convenience and advantage, no matter what becomes of the balance of mankind.

What Code is Right? That which is Sacred.—That of normal principles consecrated to mentality. That code is sacred. This is the code of American freemen, and alone gives normal precedent. Where can the standard for society be but at the head of normal principles, as if placed

elsewhere it is amid the dregs of crime? This code develops resources defeated by faith, that is political bargaining. What cares the Pope for the dignified development of Italian resources, physically and mentally. That would defeat his Popeship. The code of faith is unscrupulous of man's mortal struggles, provided it carries its unprincipled designs. It never learns by experience. It is even impeachable, as saturated with the poison dregs of life. All its pretexts are ridiculous libels, that the world will repudiate as imbecile. Its books are only clerical assertions. What are all such worth from men interested in their adoption by any means, as if repudiated, they are repudiated and disgraced?

The antecedent functions of the universe negative all polytheistical nonsense and quibbles. But faith says it is not polytheistic! Who believes that assertion? Serfs? Mentality cannot. Polytheism in all its forms presents its antagonism of conflicting powers, while religion allays all such, and has no identity representing the just rights of the universal documents. But, says the bigot, my mind is made up. On what is it made up? Religion is sacred, but all facts, as all bibles, are subjects of supervision. Why? Because religion is the creation of God, but the last two are creatures of man, and are a prolific nursery of errors and evils. But still worse, the prejudices of the faith-world are arrayed against the persons that think for themselves, that act out the truth of their existence, seeking to be independent of the malign influence of faith-organizations and regimes.

What is the Jurisdiction of Faith?—It is only temporary at best, small in circle of locality, being excluded by the jealous rivalry of ambitious antagonisms, that take all unprincipled advantages by the purse, sword, and diplo-

macy, to circumvent the reigning dynasties. Not so is the jurisdiction of monotheist institutions, that are identified with the conservation of the universe, eternity, and infinity of space. There is fraud and conspiracy in everything against mind in life, and faith is only a modification of political capital used by popes, imperial priests, and serfs. Look at the general wretchedness pervading the world by faith's conspiracy. What position of the world will insure it against all such conspiracies and collusions? None short of monotheist institutions, those of the Great Author of universal conservation, to which he has committed all mankind through mentality. What does the world need of faith's agents? It has its glorious antecedent, that gives office to all, and graces the same; whereas the offices of faith are disgraced by their incumbents.

The claimants of faith arrogate to have forefathers decide for their posterity! Republicans say not as our fathers merely did, but as normal principles prescribe to enlightened mentality, that must be duly instructed in the progress of normal education. Faith, the pet of kings and priests, to be popular, should pursue what is just liberality to secure all that is right. But that is not characteristic. Where did faith procure her capital from? It borrowed all, to say the least, that is of any value, from monotheist institutions. Can its priests give mind pure religion? From what source? The Jew or Judaized bible? That is only their doctrines. Monotheist institutions alone can give permanent satisfaction and extinguish faith agitations.

God is Monotheist to Sustain Concentrated Unity of Action.
—As a subsequent, all patent saviours are disqualified before their antecedents. The pretext for them is not an organic act of the Creator. How could an obscure being, of an obscure nation, and of an inferior planet, have co-

partnership with the Creator of the universe, who is unity concentrated, and who the universal documents positively declare is only one cause? The universe says not a word about subsequents, but speaks positively of an adequate antecedent. Why cannot mankind perceive all this? Whence comes public credulity? It mistakes opinions for a standard. What simpletons does peculiar faith not make of its followers, as Millerites, spiritualists? Why do not talented men help prevent all this? Selfishness may prevent them who sacrifice to popularity. As to absolute power, only give this to a thing called king, and he assumes that all that is divine concentrates in him; that the right, and of course the power, of kings is divine. Does any one doubt it? Do not these politicians arouse up all collusion at once, by obsequious tools called priests, who share the spoils for the most of the lion's share? Does any subject disbelieve them? How can he disbelieve their scriptures or written testimony? The king is defender of their faith, and forces subjects to conformity. What made kings? The imbecility of the people, that also gave them their power, assumption, pretexts, and usurpation. Are not these enough to clothe priests in all their brief authority, endorsed by bayonets and inquisitions? The idea of patent saviours conspires against the integrity of God's creation, the unity of His Being, the purity of His universal records, the authenticity of His autograph, an act of fraud or what is surreptitious, violative of normal principles of cause and effect—essential to universal conservation. Deity does not compromise by proclaiming His own imbecility. This writ of error is brought by the priests, not by God, whose records only preserve His own perfect mentality-faculty. All others are pagan. Any saviour, but God, is a pagan idea, identified with polytheism, that destroys the unity of action, and detracts from God's perfection.

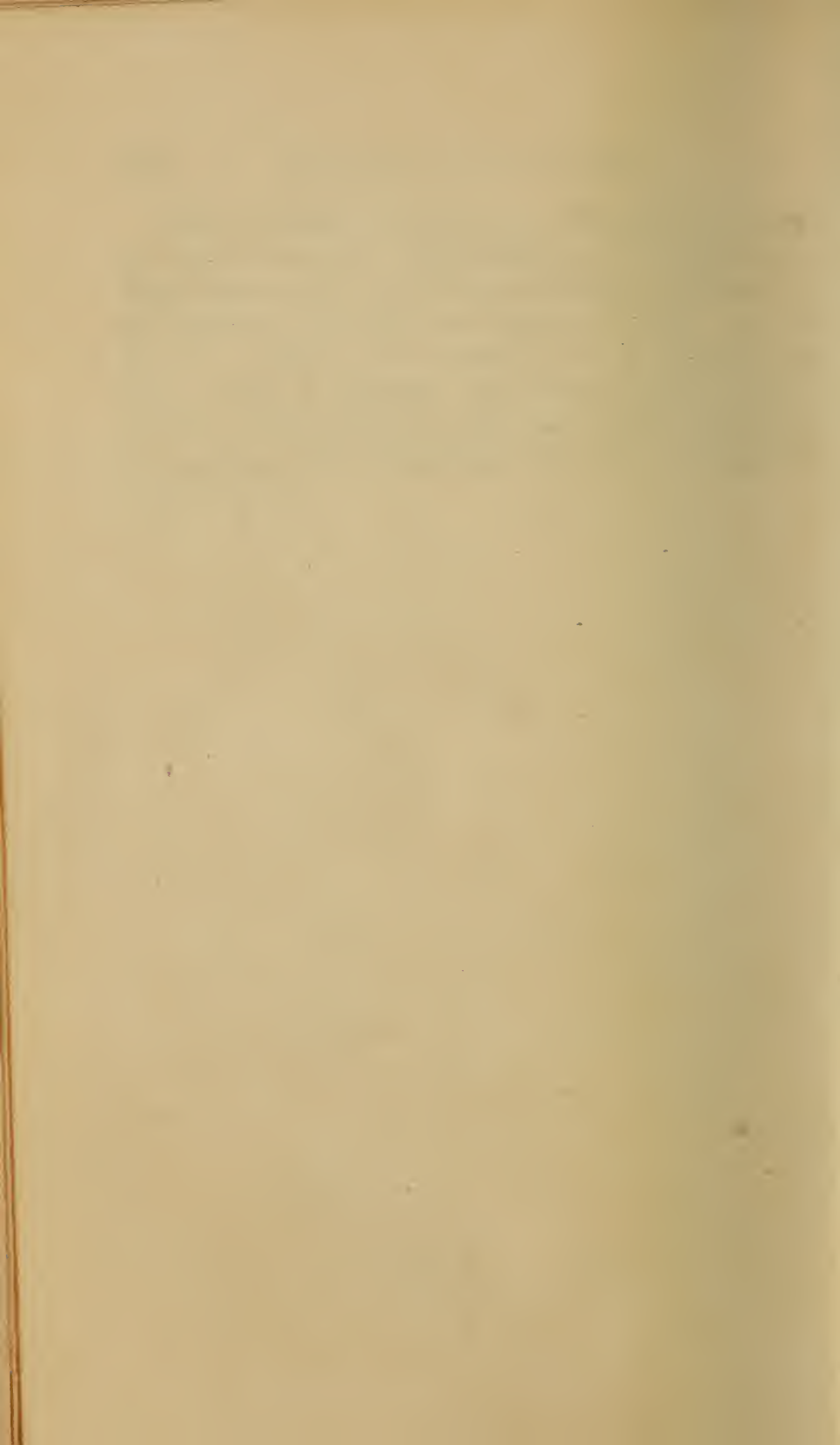
The Mind must be Pure, Intact.—The unprincipled are aware that they can trespass on the world, and avail themselves of their supposed license in the absence of penalty, but the fearful retribution of violated normal principles recoils on the guilty. In what part of the normal code can such licentiate abstain?

Mind has ever to beware of unchaste and impure deeds, in due protection of itself, to have nothing to be ashamed of by best friends. Erroneous habits otherwise will be engendered, and may initiate if not indoctrinate their victims to ruinous expenditures. There are various temptations of the world that fascinate if not seduce to ruin. Mind must regard all the species.

What but seductive gambling is lottery prizes? What less than the virtue of temperance can adequately protect one against drunkenness, and crime, its companion? Improvement of virtue can alone diminish, arrest all the unlicensed, unprincipled avenues of crime, of which drunkenness and faith are the most prolific parents.

The mind is often duped by the glare of those criminals that public sentiment considers of the order of heroes and permits to escape, and yet calls for punishment of petty offenders. How is this? Is it by unprincipled division of public plunder? Mentality has been of slow growth, because the developments of mind are made by the discoveries of science, that necessarily gives advance to civilization. It is this last that must avert the evils of faith, and present its cure by education on normal principles, that alone perpetuate free institutions and give their system of verification. Such alone will secure mind its proper employment of time, and give it a star banner of peace and benefit to all nations, an irradiating light of monotheist effulgence.

What will be best for Americans?—They have to advance one step more to secure and comprehend all independence. Then they have to assert their monotheist institutions in full freedom, and eschew all conventional faith. As the last is a nullity, of what earthly use is its exponent, the bible? That is nugatory. The solution of the question discloses covertly, as stern, rigid, and relentless absolutism, that presents in its best moments the most icy indifference to man's good.



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